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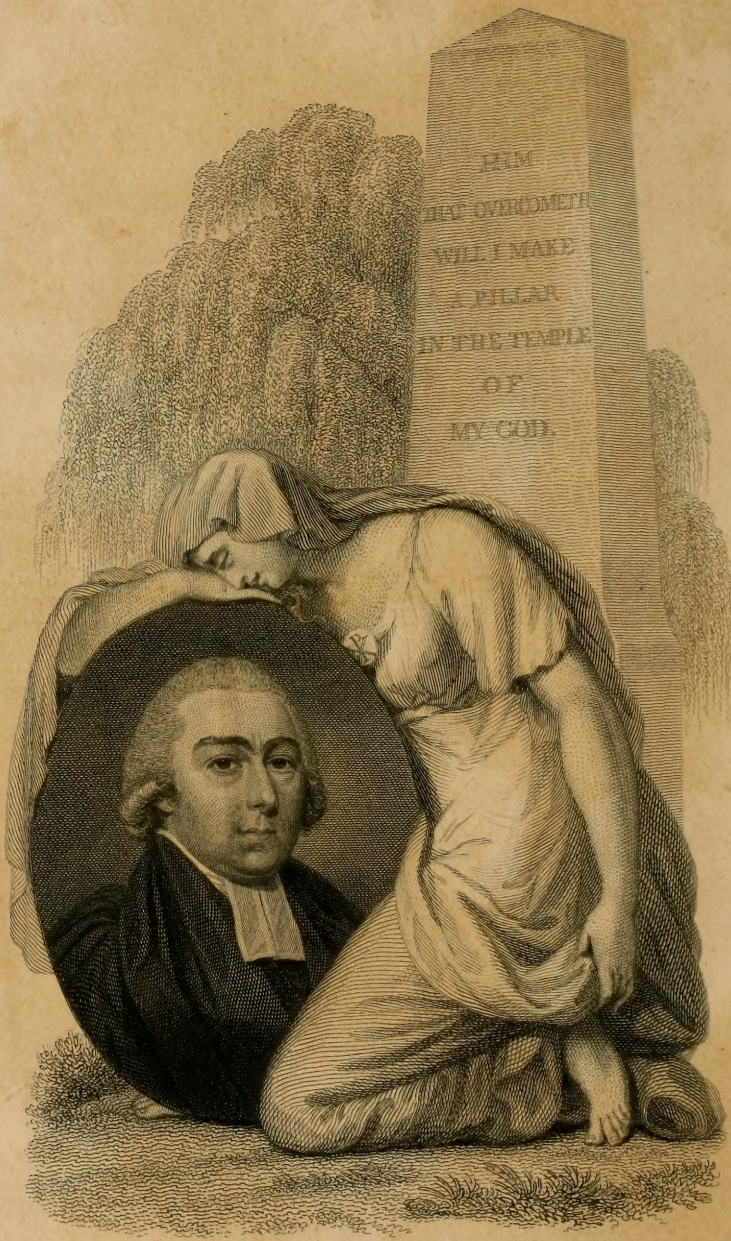

THE HON^BLE. *and* REV^D W.B.CADOGAN A.M.

Engraved from a Miniature in the Possession of M^rs Cadogan by J.Collyer

DISCOURSES

OF THE

HONOURABLE AND REVEREND

WILLIAM BROMLEY CADOGAN, A.M.

LATE RECTOR OF ST. LUKE'S, CHELSEA,

VICAR OF ST. GILES'S, READING; AND

CHAPLAIN TO THE RIGHT HONOURABLE LORD CADOGAN.

TO WHICH ARE NOW ADDED

SHORT OBSERVATIONS ON THE LORD'S PRAYER.

AND

LETTERS TO SEVERAL OF HIS FRIENDS.

THE WHOLE COLLECTED INTO ONE VOLUME,

WITH

MEMOIRS OF HIS LIFE.

By RICHARD CECIL, A.M.

MINISTER OF ST. JOHN'S CHAPEL, BEDFORD ROW.

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N.B. *Whatever profit ariſes from the publication of the following Diſcourſes,* MRS. CADOGAN *appropriates towards the ſupport of an Inſtitution at Briſtol, which educates pious Youths for the Church.*

MEMOIRS

OF THE

HONOURABLE AND REVEREND

WILLIAM BROMLEY CADOGAN.

TO THE HONOURABLE

MRS. CADOGAN.

MADAM,

I KNOW not any one to whom I can preſent the following Memoirs ſo properly as to yourſelf. It was at your preſſing requeſt I undertook the relation; and that at a time when, overwhelmed as you were with the recent loſs, nothing could be refuſed by ſurrounding friends that could meet your wiſhes, or mitigate your diſtreſs.—You have alſo furniſhed a great part of the particulars here related.

In endeavouring to execute your commands, I have borne a feeble but faithful teſtimony—Not to exhibit the excellency of *man that is a worm*, for wherein is he to be accounted of!—but *the excellency of the knowledge of Chriſt Jeſus his Lord.* Of the excellency of this knowledge, your late Partner was a ſtriking inſtance. His ſingle aim was, *that Chriſt might be magnified in his body, whether by life or by death*; and I truſt our intention is the ſame in collecting theſe Memorials, by which "HE "BEING DEAD YET SPEAKETH."

It only remains for me now to pray in behalf of yourſelf, and of the affectionate people he has left, that the deep wound you have lately received (and in which multitudes as well as myſelf have ſympathized) may appear to have proceeded from the hand of that Phyſician who ſo often wounds where he intends

to

to heal. I know that you have frequently looked into your Bible, and ſtruggled with your Heart, thus to view the diſpenſation; and your moſt intimate friends agree with me in thinking, that your efforts have not been in vain.

That *your* path, as well that of the juſt man I am about to deſcribe, may be *as the ſhining light, which ſhineth more and more unto the perfect day*, is the unfeigned wiſh and prayer of,

Madam,

Your faithful and affectionate

Friend and Servant,

RICHARD CECIL.

MEMOIRS, &c.

THIS Memoir is drawn up from the ſcanty materials which the Editor could collect from the diſconſolate widow, a few intimate friends of the deceaſed, and his own obſervations.

That only a few particulars of ſo valuable a character can be collected is to be lamented; but the reaſon ſeems evident: the life of Mr. CADOGAN, and that of many other laborious miniſters, reſembles the ſervice of ſome invaluable domeſtics in a family. Such bear the burden of the day, and tread the path of their duty over and over again with fidelity and care; but the hiſtory of the week, is almoſt the hiſtory of their lives. It is thus the faithful labourer in the miniſtry, who has an appointed ſtation, perſeveres in his courſe; moſt ſeduloufly employed when leaſt obſerved. And it often happens that while

while ſome, who are doing little to purpoſe, ſtun the houſe with their *buſtle*; he, intent on the duties of his ſtation, ſilently performs the *buſineſs*.

Beſides which, the man, of whom we are about to ſpeak, was peculiarly uniform.—Almoſt every enquiry I could make was anſwered with, "*what can we tell more of a man who trod ſo* "*regularly his courſe of duty, that the path you* "*found him in to-day, you might be ſure of meet-*"*ing him in to-morrow?*" What then am I to ſay of him? "*Why, if you can ſay nothing* "*more, tell the world that the Apoſtle's words,* "ONE THING I DO, *might ſerve for his motto,* "*and the text, (with your few incidents) will at* "*leaſt furniſh matter for uſeful remark.*"

Indeed it will: for though the lives of ſome eminent men ſeem but the courſe of a week repeated, yet ſteadily to repeat ſuch a week—to perſiſt through *wearineſs and painfulneſs and watchings often* with the nobleſt aim;—to tug up the hill of difficult, laborious, and uniform duty with unwearied perſeverance; unrefreſhed by variety of road, or intervals of reſt:—We muſt ſay of ſuch a one, "*this was a man.*" The journal of an itinerant may more forcibly ſtrike the imagination, and furniſh larger ſcope for

for the biographer, but will not furniſh a ſtronger inſtance of good-will to men, or piety towards GOD.

——— —— —— His ſtate
Is kingly. Thouſands at his bidding ſpeed,
And poſt o'er land and ocean without reſt;
They alſo ſerve who only ſtand and wait.

MILTON.

The Honourable and Reverend W. B. CADOGAN was the ſecond ſon of the preſent Lord Cadogan, who ſucceeded to the title 1776. His Lordſhip married, 1747, the Honourable Frances Bromley, only daughter of the late Lord Montfort. They had ſix ſons by this marriage; CHARLES HENRY, who is now living, and who was early introduced into the army. WILLIAM BROMLEY;—THOMAS brought up to the navy, and Captain of a ſeventy-four gun ſhip, in which he periſhed by a hurricane in the Weſt Indies 1779.—GEORGE, an Adjutant General in the Weſt Indies, and who was killed by a random ſhot from our lines while he was reconnoitring.—EDWARD, a Captain in the army, who died at St. Lucia 1781, of a fever; —and HENRY WILLIAM, who died a youth.

Mr. CADOGAN, the ſubject of this memoir, was born January 22, 1751, at the family town

town reſidence in Bruton-ſtreet, now inhabited by Lord Roſeberry. It was his privilege to have a grandmother and a mother who were both piouſly diſpoſed, and who inſtructed him from his infancy in the holy Scriptures. It is reported by a Mrs. Legge, who was at that time frequently employed in the family, that ſhe heard him read the Engliſh Bible into French, and the French Bible again into Engliſh, when not more than ſix years of age. Mrs. Cadogan adds, that while a child, he had gotten by heart the 139th Pſalm, which he uſed to repeat with peculiar ſatisfaction in later life.

Mr. C. was placed at Weſtminſter School, July 7, 1757. There he diſtinguiſhed himſelf by obtaining ſeveral prizes, and was for ſome time what is termed captain of the ſchool. It appears alſo that he thought ſeriouſly at ſchool of the ſcriptural inſtruction he had received at home.

I am perſuaded, from the impreſſions made by a pious mother on my own mind, when a child, but which were ſtudiouſly concealed from her, as well as from the early impreſſions of my friend, that very few parents ſufficiently *aim*, or ſufficiently *hope* in their religious endeavours with their children.

Mrs.

Mrs. Cadogan (whoſe information coming immediately from her huſband I can beſt depend upon) mentions that his religious impreſſions were ſtrengthened by his ſometimes attending a clergyman of eminence in the neighbourhood, to whoſe miniſtry he had been led by a Mr. S—, then his ſchool-fellow, and afterwards his curate. Alſo that our young ſcholar received many friendly attentions from a Mr. and Mrs. B—, who lived near Weſtminſter ſchool, and who endeavoured to impreſs upon his mind the nature and importance of vital godlineſs; a principle which no man poſſeſſes, but he deſires to communicate it.

Mr. C.'s deſignation to the church alſo appears to have originated in part from his own choice, and that from religious motives, at an early period, as I gather from the following anecdote.

His father took him one day to viſit Dr. Ewer, Biſhop of Bangor, and after mentioning to the Biſhop his ſon's wiſh to be a clergyman, he requeſted his Lordſhip to give him ſome general advice: before the Biſhop could reply, Mrs. Ewer, who ſat with them, ſaid, "*Sir*, "*your early and particular inclination for holy* "*orders leads me to hope that* YOUR'S *is a real* "*call*

" *call of the Holy Ghoſt to take upon you this* " *office.*" It is not improbable that ſomething in Mr. C.'s behaviour might lead Mrs. Ewer to make the remark: the effect, however, of her unexpected addreſs, he ſaid, he ſhould never forget.

In the year 1769 Mr. C. left Weſtminſter to enter Chriſt Church College, Oxford. I can procure but little information reſpecting this period of his hiſtory. It is reported that he was conſidered as one of the firſt ſcholars in his college; and it is certain that he received different ſets of books, as prizes in literary conteſts: that he was the reverſe of thoſe who are properly termed *loungers* at the univerſity, I have full evidence; for beſides what appeared in his miniſtry, his private papers are a ſtrong proof of his early induſtry.

When Mrs. Cadogan impoſed this taſk upon me, ſhe opened his 'ſcrutoire, in order to examine if he had left any thing that it might be proper to add to what had been already printed; and I confeſs I was ſurprized at the quantity of paper covered with his univerſity ſtudies. Theſe occupied much room, beſides that which contained a great number of written ſermons, and

what are called ſkeletons of ſermons, as he, latterly, did not *read* his diſcourſes.

When I ſay I was ſurpriſed at this, it was not ſo much from obſerving how greatly his character had differed from that of many, who go to univerſities merely as a neceſſary introduction into a particular profeſſion, and pay little regard to the other advantages which ſuch ſeminaries afford; but becauſe, after a long intimacy with him, I had remarked his indiſpoſition to converſe on thoſe branches of ſcience which I now found he had ſo laborioufly cultivated. I had imputed the indiſpoſition rather to his having never deeply purſued ſuch ſubjects, than to what I afterwards found to be the real motive, namely, an habitual delight in, and eager purſuit after ſublimer objects; for latterly he counted all things *but as droſs for the excellency of the knowledge of Chriſt Jeſus his Lord.*

The ſerious reader, however, will naturally wiſh by this time, to be informed of the riſe and progreſs of this his higher aim.

It has been hinted that while at Weſtminſter ſchool he ſometimes attended the miniſtry of a zealous clergyman at the weſt end of the town, and even before this, he had ſeriouſly diſcourſed with

with his mother concerning the way of ſalvation. His mind ſeemed to be early intereſted upon the ſubject, and, probably from what he had heard from the pulpit, ſome of the leading truths of the Goſpel had taken root in his mind. For truth, like ſeed ſown in the earth, will often lie long buried, when it has not periſhed. Certain it is, that while at Oxford his religious impreſſions became more deep and laſting. He here ſuffered very ſevere conflicts between his own convictions, and thoſe impediments which aroſe from connexions in which he was neceſſarily involved. Thus agitated in his mind, he ſought a refuge in retirement, and in the ſtudy of his Bible: many ſleepleſs nights did he ſpend on this account, and, as I am aſſured, often watered his couch with his tears.

While he reverenced religion, too many of thoſe with whom he was at that time connected, deſpiſed it: ſuch authors, therefore, as he knew to be worthy of his higheſt regard, but were miſunderſtood and rejected by his acquaintance, he was careful ſhould not be lettered on the back; for even at this period it appears that he underſtood and felt more than he had courage to acknowledge.

But

An anecdote, which Mr. C. told to his worthy curate Mr. Robinſon, will ſhew at once the natural irritability of his temper, and that the zeal he then had was not *according to knowledge*. He was dining in college with his friend the Rev. Mr. S—, and was debating with him on ſome of the peculiar doctrines of Chriſtianity, he was then an oppoſer of truths which he afterwards as faithfully preached, but which he ſo little underſtood at that time, as to finiſh the debate by throwing the ſalt-cellar into the face of his opponent.

It would be well if ſome who are as raw in theſe matters *now* as he was then, and who are full as diſpoſed to throw a little ſalt, and with as little reaſon, would profit by this anecdote. For while prejudice and paſſion are wont to decide with a fling and a daſh, and think to ſettle important queſtions with only hard names, and invidious reflections; "*Truth*," as one obſerves, "*is the daughter of ſilence, of unbroken meditations, and of thoughts often reviſed and corrected.*" A wiſe man, therefore, will know the reaſon he has to be a learner as long as he lives. And if many have been *ever learning, and yet never able to come to the knowledge of the truth*, it has partly been becauſe, like our Bro-

a ther,

ther, they took it for granted that they were in full poſſeſſion of it already.

In the year 1774 Mr. C. was preſented (though not yet ordained) to the living of St. Giles's, Reading. It was more than a twelvemonth before he was capable of holding it, but *nullum tempus occurrit regi*, and therefore no lapſe was incurred. The manner of his obtaining this living was ſo ſingular, that though unimportant, I cannot help relating it as I heard it from Mrs. Cadogan.

Earl Bathurſt was at that time Chancellor, and uſed to dreſs ſo very plain, that thoſe who did not know his perſon, could have no ſuſpicion of his rank in life. When the living of St. Giles's became vacant, the Chancellor called one morning upon the preſent Lord Cadogan (then Mr. Cadogan) at his houſe in London. Being informed that Mr. Cadogan was not at home, he deſired to leave a line for him. The ſervants kept him in the hall while he wrote a note, politely expreſſing his intention of preſenting Mr. Cadogan's ſon, who he had heard was intended for orders, to the living of St. Giles's, as being near the family ſeat. The note being brought to Mr. Cadogan, he opened it with ſurpriſe, and enquired

enquired of his ſervants how it came to be written on ſuch dirty paper? They ſaid that they had given the firſt piece which preſented itſelf to a man who called, and wiſhed to leave his buſineſs.—Do you know, replied he in vexation, that that man is the Lord high Chancellor of England? It is needleſs to ſay that the ſervants were thunderſtruck, and that every proper apology and acknowledgment was immediately made to the Chancellor.

The living of St. Luke's, Chelſea, becoming vacant in the year 1775, and being in the gift of the family by the late Lord Cadogan's marriage with the daughter of Sir Hans Sloane, Mr. C. was preſented at the age of twenty-four, and came to reſide the next year. No rector having reſided at the parſonage houſe for ten years before, it was greatly out of repair. Mr. C. being encouraged to expect peculiar aſſiſtance, began an extenſive repair. That it was his intention to reſide principally at Chelſea is evident from his expending above 800l. in repairing the parſonage houſe, but meeting with a diſappointment where he had leaſt reaſon to expect one, he found it neceſſary to let the houſe for ſeveral years, and make Reading his principal reſidence.

A friend, who knew him from his firſt coming to Chelſea, has ſent me the following account. " Mr. C. not only laboured hard to " inſtruct and reform his pariſh, but wiſhed " to know every perſon in it; the moſt miſer- " able cottage was not neglected. He exhorted " them all to come to church, and live like " Chriſtians. Where he found children un- " baptiſed, he urged their parents to bring " them, that they might be initiated into the " church. He was very attentive to the charity " ſchools, and was for ſome years their prin- " cipal manager. He gave notice that he " ſhould publicly catechiſe the children, and " in order that they might underſtand the " meaning of what they repeated, he delivered " extemporary lectures upon the Catechiſm " on Wedneſdays and Fridays; which cuſtom " he retained to the laſt year of his life. Theſe " lectures he ſo adapted, as to edify perſons of " all ages as well as the children.

" The ſame year he engaged the charity chil- " dren to attend, giving them Bibles and Prayer " Books; during the winter, he gave meat and " broth to the poor; and, to prevent their con- " tinuing in total ignorance of religion, he " inſiſted upon their firſt ſaying the Lord's " prayer, or engaging to learn it againſt the

" next

" next time they came. He did not leave the
" ſick to be viſited by his curate only, but
" made it a rule to go often himſelf. The at-
" tention he ſhewed to a poor woman who
" laboured under a moſt melancholy and of-
" fenſive diſorder, will never be forgotten by
" the writer of this letter, who was a witneſs
" to the frequency of his viſits to this miſerable
" object. He as generouſly relieved her tem-
" poral wants while he afforded her ſpiritual
" relief, till ſhe departed in peace."

By another letter, which I received from Mrs. Cadogan, I learn as follows. " In the year " 1775 and 1776, he uſed to riſe at five o'clock " of a Sunday morning, and go with his ſer-
" vant about the pariſh to obſerve what ſhops
" were open, and wherever he found ſuch,
" after reproving and inſtructing the owners,
" he threatened to proſecute them if they of-
" fended in future. Several, diſregarding his
" admonitions, were fined; and ſome of them
" threatened to murder him, but he purſued
" his courſe without fear. Hearing that a ſer-
" vant of the late Dr. Thomas, Biſhop of
" Wincheſter, encouraged this traffic on the
" Sabbath, he went immediately and informed
" the Biſhop of it, who reproved the ſervant
" ſeverely, and threatened to part with him if

" he offended again. By ſuch perſeverance " this ſcandalous cuſtom was in a conſiderable " degree repreſſed."

His zeal alſo appears in his conduct towards a ſet of ringers, who uſed to begin their entertainment early on a Sunday morning. He took his Bible, went up into the Belfry, and told them that as ſome *ſerious* and ſome *ſick* perſons in the pariſh might find their ringing at ſuch an unſeaſonable time a great diſturbance, he was come to make their early riſing more profitable; then opening his Bible, he expounded ſome ſuitable ſcripture for a conſiderable time. Both the ringing, however, and the expounding ended on that occaſion, for the ringers came no more.

Finding the church at Chelſea ſmall and inconvenient for ſo large a pariſh, and in a decayed ſtate, he made, as he informed me, a very advantageous propoſal for rebuilding it, and thereby aſſiſting hundreds of his pariſhioners who were prevented from attending at church for want of accommodation. He could not, however, awaken the ſame zeal in his pariſh, and accordingly his propoſal was rejected.

There

There are too many places in which any little, dark, damp, and dirty dungeon muſt continue to ſerve for a Houſe of GOD: for aſſeſſments are high, and money cannot now be eaſily raiſed except for—a houſe of amuſement!

While, therefore, our brother had yet much to learn, and was greatly ſhackled in his religious purſuits by his worldly connexions, yet ſuch is the light and energy of truth, though ſhorn of its beams, that he was the inſtrument of doing good in various ways, and even of awakening ſome perſons who lived in ignorance and careleſſneſs before he came. One inſtance of which appears in a Mrs. S—, whom he was induced to viſit on her requeſting by a note the prayers of the congregation. She lay dangerouſly ill of a rheumatic fever when he called on her; her friends, however, were ſo prejudiced againſt his zeal, or fearful leſt he ſhould diſturb her mind, that they would not at firſt admit him to her apartment: but being at length admitted, his viſits were ſo uſeful to her, that ſhe became an exemplary Chriſtian, and is now living at Chelſea as one of the firſt, and one of the moſt authentic ſeals of his miniſtry.

Thoſe who have attained to clearer views of evangelical truth than Mr. C. then had,

may learn from ſuch facts, not to *deſpiſe the day of ſmall things* in an honeſt man; nor to pronounce haſtily on the inefficacy of a teacher of ſome important truths, becauſe he is not yet made acquainted with all, or does not expreſs them in a better way. Every man is too fond of his own peculiarities, not conſidering that as in nature, ſo in grace, it is the vigour of life, rather than the ſingularity of feature, that conſtitutes the healthy and efficient man; and that "*Grace*," as an old writer expreſſes it, "*can* "*live where we cannot.*"

At Chelſea, however, Mr. C. was not popular after the novelty of his coming as the ſon of Lord Cadogan ceaſed. The train of coaches that firſt attended his church ſoon drew off, and the pariſh in general did not chooſe to be diſturbed.

No man naturally loves plain ſcriptural truth plainly delivered: it is directed againſt his idol, *Self*; and there is alſo a *ſtrong man*, *armed*, ſeeking to *keep his goods in peace*, and fortifying them with prejudices. Till a ſtronger, therefore, comes, and ſpoils him of the armour in which he truſted, and enables the captive to commence a determined quarrel with the grand idol and the uſurper, there will be a determined quarrel

quarrel with the zealous preacher who expoſes both. It may be added, that the call to "*Turn* "*and Live*," will be leaſt welcome in the environs of a great Metropolis where men retire to enjoy themſelves, as they term it; i. e. to ſay to their ſouls, *Soul, thou haſt much goods laid up for many years, eat, drink, and be merry.* They have, indeed, a gracious invitation to the feaſt of the Goſpel, but they have *bought a piece of ground*, and therefore they cannot come.

Beſides which, Mr. C. had not yet fully learned himſelf, what he afterwards ſo ably taught to others, that though outward reformation ſhould be attempted in every pariſh, it is, if alone, but waſhing the *outſide of the cup and platter*. Nor had he yet attained the true ſecret of producing thoſe fruits of righteouſneſs on which he ſo ſtrongly inſiſted. Let us hear from the laſt ſermon he printed, his matured judgment on this point. "Whoever would "have fruit, muſt firſt plant the tree which is "to bear it; and whoever would have the "world filled with the fruits of righteouſneſs, "muſt take care to be a preacher of that "righteouſneſs which is to produce them." The deſign of God is evidently to honour His Son, as the light of the Gentiles, and the foundation, as well as the builder of their church.

Even

Even he ſhall build the temple of the Lord, and he ſhall bear the glory *; and till men bow to this plan, they muſt labour in the fire at real reformation.

One more remark on our brother in this ſtate of his progreſs; while he *reaſoned of righteouſneſs, temperance, and judgment to come*, he is ſaid to have done it in too harſh a tone. He had light enough to perceive that men were far gone from God, but he had not himſelf ſufficiently taſted the ſweetneſs of that diſpenſation of mercy which furniſhes the ſtrongeſt argument for bringing them back again. There is a hard, dry, and repelling mode of reproof which tends rather to *ſhut up* the heart than *open* it. The tempeſt may roar and point its hail-ſhot at the traveller, but he will rather wrap himſelf cloſer in his cloak than quit it, till the ſun breaks out again.

Let us now accompany him to the ſcene of his greateſt uſefulneſs, and which was, for ſome years before he died, his principal reſidence.

Previouſly to the coming of Mr. C., St. Giles's at Reading had, for few a years,

* Zech. vi. 13.

been

been favoured with a miniſter of high reſpectability and diſtinguiſhed piety, in the Rev. William Talbot. His faithful labours had been bleſſed with ſucceſs, and his miniſtry was attended by a large and devout congregation. The Rev. John Hallward, the preſent worthy vicar of Aſſingdon in Suffolk, was his curate, having been ordained from Oxford, and licenſed upon this title;—a man of the ſame ſpirit and views as the vicar, and who, like him, lived in the hearts of a numerous people. He was called to the mournful office of attending his brother and fellow-labourer to his grave, in the year 1774; was continued in the curacy by the churchwardens under the ſequeſtration occaſioned by Mr. C.'s minority; and ordained prieſt during that period upon the ſame title, which was readily accepted by the Biſhop.

When Mr. C. came to Reading to reſide, Lord Cadogan, his father, at that time lived at Caverſham, about a mile from Reading. The houſe is a conſpicuous object on the right hand of the Bath road, going from London; but was ſold ſome years ago by his Lordſhip, who has reſided ſince at Downham in Suffolk.

Mr. C. ſpent much of his time at this family ſeat; and as he had deeply conſidered the importance

portance of his miniſterial work, he was much engaged in preparation for it. His late curate Mr. Robinſon tells me, that when walking with him in Caverſham library, he heard him relate how great a part of his leiſure had been devoted in that room to religious exerciſes, and particularly in reading the Scriptures upon his knees. He took down a Bible from one of the ſhelves in which he had written much, and ſhewing it to Mr. R. he ſaid, "*Thus I ſpent* "*my time here, while I was deſpiſed both by the* "*world and by the church.*"

Succeeding ſuch a man as Mr. Talbot, and poſſeſſing ſo much integrity, zeal, and general knowledge of Chriſtianity, it might naturally be expected that Mr. C. would feel himſelf peculiarly happy in retaining a curate who was at once, ſo beloved by the people, ſo uſeful in his miniſtry, and of ſo unblemiſhed a reputation: the Reader, however, may well be ſurpriſed to find, that one of the firſt ſteps taken by the new vicar was the diſmiſſion of Mr. Hallward. Not that any charge was brought againſt him; no reaſon was aſked, nor any aſſigned to him for this diſmiſſion; but that Mr. C. intended to do the duty of the pariſh himſelf, and had no further occaſion for his ſervices. And this extraordinary ſtep Mr. C. took

took with ſo much determination, that when a conſiderable number of the moſt reſpectable among his pariſhioners joined in a petition for Mr. Hallward's continuance, he would not ſo much as read it, but returned it immediately to the churchwardens who preſented it.

But ſtrange as this ſtep might appear to others, it was perfectly underſtood by the parties concerned. Mr. C. conſidered Mr. Hallward as a zealot of a certain deſcription;—a Methodiſt, with whom it was improper to form a connexion; and meant to chooſe a curate leſs objectionable to himſelf: accordingly he would liſten to no propoſals reſpecting his continuance.

Here it may be proper to ſtop, and examine how far Mr. Hallward juſtly merited this reproach under which he ſuffered, and of conſequence, how far Mr. C. was right in diſmiſſing him. And though a full explanation of this matter will detain the reader for a few pages, yet it may help him to form a juſt eſtimation of Mr. C.'s character, when he and Mr. Hallward became united in ſentiment.

There are two notions annexed to the term *Methodiſt*, in which all other ſeem to be included. The firſt of theſe notions is the more general

general and accepted one; and it ſignifies any man who is more earneſt and active about the ſalvation which is in CHRIST JESUS than his neighbour. Such an one being a character diſtinguiſhed from the world, the world has always had a name to mark this peculiarity of character. There was a time in which the term *Chriſtian* was a name of infamy; but when this term no longer diſtinguiſhed the true follower of CHRIST from the world called Chriſtian, malice or accident produced ſome *new* term of diſtinction, ſuch as that of Wickliffite, Lollard, &c. &c. among us.

Methodiſt, however, is the preſent term for one who has too much vital and practical chriſtianity for the bulk of profeſſed Chriſtians, and of courſe for the world at large; and I ſhall affirm without fear, that whatever be the rank, talents, and general reſpectability of ſuch a one—however ſteady and conſiſtent his attachment and conformity to the eſtabliſhed church —however free from eccentricity and irregularity in his walk—yet let him be in *earneſt* and in *action* as a Chriſtian, and he ſhall be a proof of my remark.

Fœnum habet in cornu, longe fuge ———

Some,

Some, indeed, have thought that by a nice adjuſtment of their phraſes, habits, and connexions, they might maintain the *truth*, and yet eſcape the *term*. I pity from my heart an honeſt man making ſuch fruitleſs attempts. He is another Siſyphus *.—He may be wiſe, but he is not wiſe enough: he does not ſee that as far as *he is of the world, the world will love its own* and no farther. Muſt he, however, from conſcience enter his proteſt?—Let him do it in God's name; but let him know that as far as he does it *in ſimplicity and godly ſincerity*, the world will come forward with theirs.

The reader, however, may be ready to doubt the truth of this ſtatement;—he may be ſurprized to hear that the world is ſo ready to brand the real ſpirit of chriſtianity with a term of reproach, and treat it as the *reverie* of a particular ſect. Time and obſervation will, perhaps, relieve him under theſe doubts; in the mean time the following anecdote from a witneſs who cannot be ſuſpected, will prove that I have ground for my aſſertion.

* *Optat ſupremo collocare Syſiphus*
In monte ſaxum: ſed vetant leges Jovis.

HOR.

Dr.

Dr. Johnſon tells us in his life of GILBERT WEST, that he and Lord Lyttelton "had for a "while liſtened to the blandiſhments of infi- "delity, and when Weſt's book * was pub- "liſhed, it was bought by ſome who did not "know his change of opinion, in expectation "of new objections againſt Chriſtianity; and, "as infidels do not want malignity, they re- "venged the diſappointment by *calling him a* "*Methodiſt*."

I could mention ſimilar inſtances which occurred while I was at Oxford, on my appealing to the character and writings of the late Biſhop Horne, then preſident of Magdalen: and one directly in point, relating to a Prelate, which I omit merely from motives of delicacy to a living and exalted character. It is however, curious to remark, that while Mr. C. was thus branding Mr. Hallward at Reading, his own zeal and integrity had already earned for himſelf the ſame reproach at Chelſea.

But proofs, which might eaſily be multiplied, are unneceſſary to every man of long and impartial obſervation; for who that is acquainted with ſuch characters as Luther, Wickliffe, Latimer, Leighton, &c. &c. can doubt for a

* On the Reſurrection.

moment

moment as to what name would be impoſed upon them, were they living among us?

Now if we look at this term in ſuch a vague, vulgar and invidious application of it, then Mr. Hallward certainly was, and is, a ſtrict Methodiſt; ſo was his late vicar Mr. Talbot; and ſo, moſt unequivocally, became the new Vicar who diſmiſſed him; and ſo I earneſtly pray GOD the Writer of theſe Memoirs may live and die. To uſe the language of a late celebrated political writer*, "*In every accident* "*which may happen through life, in pain, in* "*ſorrow, in depreſſion, and diſtreſs, I will call* "*to mind this accuſation and be comforted.*"

But I ſhall be reminded that I mentioned another general and accepted ſenſe of the term Methodiſm, and this is certainly a more *determinate* one. There is a numerous body of people, whoſe zeal for the propagation of Chriſtianity is not connected with any particular regard to the order and diſcipline obſerved by the Church of England, nor even that of the regular Proteſtant Diſſenters. After the example of their firſt leaders, the *place* or the *form* ſeem alike indifferent to them; nor are they much concerned whether the preacher have a

* Mr. Burke.

competent ſhare of learning to fit him for his office or not; or whether he be regularly ordained to it. Regardleſs of denomination, and too often of decorum, the *hic labor* and *hoc opus* with them is, to exhibit Chriſtianity in its peculiar doctrines and powerful effects. This has led a learned and ingenious writer of our own church to define Methodiſm, as, "*Chriſtian godlineſs, without Chriſtian order* *."

The *method* which gave them their name, being ſo lax and immethodical, it might naturally be expected that their zeal would be mixed with enthuſiaſm, and their efforts debaſed by extravagance. Where every man may preach that is diſpoſed, raw and deſperate Adventurers will intrude, noiſe will too often be ſubſtituted for ſenſe, and a levity bordering upon buffoonery, admitted, which muſt bring Scandal, not only upon the ſect, but in ſome degree upon Chriſtianity itſelf. It may be added, that as this ſect has obtained weight by its numbers, unprincipled men have come forward to act a part in it; and ambitious men are aiming to employ its influence in accompliſhing their ſecular deſigns.

* Life of Dr. Horne, Page 156.

Nothing,

Nothing, however, but ignorance or malice would ſtop here, in giving an account of theſe people. With all the diſadvantages and abuſes which attach to their method, they have laboured and not fainted in planting the Goſpel among the poor, and that with ſurpriſing ſucceſs, even in the moſt dark and profligate places. They have exerted themſelves in relieving their bodily, as well as ſpiritual wants. They have extended their endeavours to barbarous regions; and multitudes of genuine Chriſtians could atteſt, that whatever they have ſince attained to in Chriſtianity, and under whatever denomination of it they now proceed, they owe their firſt ſerious impreſſions to the labours of theſe men; many of whom have not only poſſeſſed conſiderable abilities and information, but alſo apoſtolic zeal and diſintereſtedneſs.

This I believe is a fair ſtatement; but if the reader doubts it, I muſt tell him that diſcerning and impartial writers, whoſe views are the moſt oppoſite to thoſe of the people we are conſidering, agree with me in thinking that the little aſſemblies of theſe people, (eſpecially in their riſe) are a repreſentation of primitive Chriſtianity itſelf *. Alſo that from ſuch a mean

* "After men became Chriſtians, much of their time "was ſpent in prayer and devotion, in religious meetings,

mean and deſpiſed origin, reformation and happineſs has at length been diffuſed through a whole diſtrict *. Should any one take pleaſure in recounting the *tares* only, which have afterwards ſprung up with the wheat, we can only pity his malignancy, and reply, *An enemy hath done this*;—and another enemy rejoices at the miſchief.

But to return from this digreſſion.—Whatever is to be thought of this deſcription of people,

" in celebrating the euchariſt, in conferences, in exhortations, " in preaching, in an affectionate intercourſe with one " another, and correſpondence with other ſocieties. Perhaps " their mode of life in its form and habit was not very un- " like the Unitas Fratrum, or of modern Methodiſts."

Paley's Evidences, Vol. I. Page 38.

* " I am acquainted with no place the manners of whoſe " inhabitants are ſo unexceptionable (as far at leaſt as a " ſtranger is enabled to judge of them) as Amlwch: and " the favourable opinion which I was led to entertain of " them in viſiting the town laſt year, is confirmed by what " I have obſerved at preſent. Not a ſingle inſtance have I " known of drunkenneſs; not one quarrel have I witneſſed " during two very crowded market-days, and one of them " a day of unuſual indulgence, that I paſſed at this place: " and I believe no goal, or bridewell, or houſe of confine- " ment, exiſts in the town or neighbourhood. Moſt of the " miners are *Methodiſts*, and to the prevalence of this reli- " gious ſect, is chiefly to be attributed the good order that " is ſo conſpicuous."

Aikin's Tour through North Wales, Page 148.

certain

certain it is, that Mr. Hallward was not one of *them*. To diſmiſs him as a Methodiſt, in this latter and determinate ſenſe, becauſe he held with theſe people the neceſſity of vital Godlineſs, was to make as groſs a miſtake as to diſmiſs him for being a Papiſt, becauſe he held the doctrine of the Trinity. Both in principle and practice he was and is *ſtrictly*, and *only*, a conſcientious Miniſter of the Church of England; faithfully fulfilling the engagements he had entered into before GOD and the Biſhop, and preaching thoſe doctrines, and no other, which he had been called to ſubſcribe at his ordination. How therefore, it may be aſked, could ſuch an orthodox and zealous man as Mr. C. ſo ſtrongly miſapprehend the character of Mr. Hallward, and ſo raſhly diſmiſs him?

I anſwer firſt, Mr. C. was a *young* man; and what young man of ſpirit is not ready to take raſh ſteps, not ſuſpecting at all (what is almoſt always the caſe) that in one reſpect or other, a *raſh* ſtep is a *wrong* one?

About the ſame time Mr. Weſley, hearing of his zeal, preſented Mr. C. with all his works, which he burnt in his kitchen as ſoon as he received them; ſaying, he was determined to form his opinions from the Bible alone. We

cannot but commend his zeal for the Scriptures, and alſo his refuſing to take Mr. Weſley as their interpreter: but ſurely his immediately conſigning ſo many volumes, without diſtinction, to the flames, ſavoured of raſhneſs.

2. Old prejudices, kept alive by *new reports*, are not eaſily ſhaken off, even by good men. He liſtened where he ought to have ſuſpected; and he ſuſpected where he ought to have examined. The aſpect and common repute of a thing weighs far more with the generality of mankind than its real nature. The time is not very remote, when to have called ſome poor old cripple a *Witch*, or ſome holy reformer a *Heretic*, would have been the ſignal for roaſting them alive.

3. The man of greateſt attainments muſt have his *Novitiate*. Mr. C.'s religious knowledge and experience were then in the *blade*, though advancing to the *full ear*; in this progreſs he learned to diſtinguiſh between a man who is under reproach, and a man who *deſerves* it. This plainly appeared when he wrote to Mr. Hallward, acknowledging his error, and entreating him to return; and when he not only knew the truth as it is in Jesus, and ſaw the inevitable conſequence of bearing a faithful teſtimony

teſtimony to it, but magnanimouſly eſteemed *this reproach of Chriſt* as his greateſt honour.

But what my friend knew and felt of religion, in beginning his great work at Reading, he honeſtly declared: and what he knew and felt was more than ſome good men in his pariſh ſuſpected, who thought they knew a great deal. A few of theſe (I hope but a few) became ſtumbling blocks in his progreſs: they remarked upon his miſtakes without modeſty or reſpect; and ſome even preſumed to admoniſh him in his way from church. They had not yet ſo learned CHRIST themſelves, as to imitate his meekneſs, and his wiſe *treatment* of men in critical and delicate circumſtances.

I put this down for the benefit of thoſe injudicious, though often well meaning perſons, who are ſo zealous to eſtabliſh the diſtinguiſhing doctrines of the Goſpel, that they will often attempt to ſet them up upon the ruins of common decency and good ſenſe. The Reader will not be ſurpriſed to hear, what Mr. C. often declared, that ſuch reproofs, or rather *reproaches*, conſiderably retarded his improvement, and kept alive his prejudices.

For, though at this period Mr. C. was ſeeking after truth by earneſt prayer, diligent ſtudy of the Scriptures, and alſo of ſuch authors as could aſſiſt him in his purſuit; yet he had ſtill much to learn, and had mighty impediments in his way. He was the ſon of a Nobleman then in office and court-favour—his eye had been directed to the worldly proſpects which lay directly before him—he had been educated in prejudices againſt that renunciation of both ſinful and righteous *ſelf*, and that determination to glory only in the croſs of our LORD JESUS CHRIST, to which the SPIRIT of truth was conducting him. He had alſo a natural hauteur, and ſturdineſs of mind; the *aſpect* of which he never quite loſt, when the principle itſelf was corrected:—and ſtrictly ſpeaking, he had not at this time near him a *real*, i. e. an enlightened friend. To which may be added, that perſons who, like Mr. C., have acquired from their education a quick ſenſe of what belongs to decorum and good manners, receive a ſhock at a conduct like that above mentioned, which others can ſcarcely conceive. It is not to be wondered at, therefore, that he had at this time the ſtrongeſt conflicts between the dictates of his conſcience, and the influence of his habits and circumſtances.

Let

Let not thoſe who are removed from circumſtances ſo diſtinct from ordinary life, ſay what *he* ſhould have done more, or proudly imagine what *they* could have done better; but rather admire the grace of Him, who, in His own time and way, *hath done all things well.*

But to return, if a few became impediments in the way of his progreſs, whoſe hearts, we hope, were better than their heads; and who were therefore utterly unfit to treat a caſe like his; Providence, which never wants inſtruments ſuited to it's purpoſes, had prepared for him the *Friend*, the *Guide*, and the *Example* he ſo much needed.

This friend was Mrs. Talbot, the widow of the late vicar. To the authority of her years, was added that of a pure and fervent piety, joined with the *meekneſs of wiſdom;* ſhe was ſenſible, polite, tender, and every way fitted to treat a perſon in his circumſtances. Upon the death of her huſband, ſhe uſed the influence ſhe had with his people in comforting and directing them under their diſtreſs. She exhorted them to take no haſty ſteps, but to wait patiently for God, who alone could raiſe them up another faithful miniſter; and to join with her in prayer continually for that bleſſing.

As

As *one ſinner deſtroyeth much good*, ſo it is ſeldom believed what extenſive good one ſteady, humble, conſiſtent, Chriſtian may effect, who can yield to GOD that *time*, and *truſt*, in the path of duty he ſo juſtly claims; *for them that honour Him he will honoar*.

Mr. C.'s acquaintance with Mrs. Talbot was the hinge upon which his future uſefulneſs turned, as the following extract from the ſermon he preached at her funeral will evince; and to which the reader is referred for a further account of that extraordinary woman.

" I felt particular reaſons for ſaying ſo much " of Mrs. Talbot in a place where the great " head of the church had made her an inſtru- " ment of ſo much good, by her prayers, her " advice, and her example. Being dead, ſhe yet " ſpeaketh.

" I conceive it to be but a juſt tribute to her " memory; conſidering her, not only as the " beſt friend I ever had in my life, but as a " mother to me in love, in every good office, " and in continual prayers for my perſon and " miniſtry:—conſidering her as the common " friend and parent of the church of GOD " committed to my care.—She was a widow " indeed,

" indeed, and desolate, but she trusted in GOD,
" and continued in supplication and prayers
" night and day: appearances were against her,
" but she *believed*; she prayed for what she
" believed GOD was able to perform; she
" waited GOD's time for the performance of
" what she prayed for; and, my brethren, is
" the LORD's work revived in this place? Are
" my labours owned and approved among you?
" Be sure to give all the glory to GOD alone—
" be sure also to remember that, among other
" means employed for the establishment of
" this ministry, were her light shining before
" me, and her prayers poured forth in secret
" before the throne of grace.—The love of
" CHRIST constrained her to take this active
" part for you and me, and qualified her to be
" a Mother in Israel.—Her long experience
" made her wise in the things of GOD, by
" which she could warn the unruly, comfort
" the feeble minded, support the weak, and
" teach the ignorant, with a sweetness of
" temper, and meekness of spirit, quite pecu-
" liar to herself."

The truth is, Mrs. Talbot saw upon Mr. C.'s first coming to Reading, that he was a very different character from such as have no other notion of their ministry, than that of a mere *profession*,

profeſſion, which, like the Phyſician's or Lawyer's, ſhould be turned to the greateſt worldly advantage. She obſerved in him a ſerious *aim* to do good, though he had but a very imperfect knowledge of the *means*. She declared afterwards, that "when he firſt came to her houſe "to examine Mr. Talbot's books, with the "intention of ſelecting ſuch as ſuited him, ſhe "perceived ſomething ſuperior and intereſting "in his converſation, and which made her, "from that moment, reſolve to bear with his "defects, and endeavour to draw out and cultivate his excellencies."

He had, indeed, quitted his academical ſtudies for that of the Bible, but though he was *digging in the field*, he had not as yet diſcovered all the *Treaſure*. There were aſpects under which he had never yet viewed the religion of JESUS;—there were humbling acknowledgments of heart of which, hitherto, he had not *ſat down and counted the coſt*;—there was a life of abſolute dependence upon CHRIST for wiſdom, righteouſneſs, ſanctification, and redemption, which it is the moſt difficult of all ſciences experimentally to learn;—and there was a people in his pariſh which he did not yet *know*, and therefore he as greatly miſapprehended *their* real character, as they did *his*.

For

For Mr. C., like too many more, had aſſociated with his idea of their evangelical religion, that of the vulgar habits and fanatical weakneſſes of ſome who profeſs (and ſometimes do no more than profeſs) to embrace it. Perſons who have not the early advantages of Mr. C. and Mrs. Talbot, often attain to true piety, though they cannot ſo well expreſs or embelliſh it. But it is the philoſopher who alſo becomes vulgar, when he cannot, or will not, make the diſtinction *.

On the contrary, while Mrs. T. was diſcourſing with him on the nature of the Goſpel, he ſaw in her the *power* of it; while ſhe enlarged on the doctrine of the croſs, he ſaw in

* I am happy, however, that I can name a Philoſopher, even of the preſent day, ſuperior to ſuch prejudices; and whoſe zeal and ability in defence of *real* Chriſtianity are above praiſe. He remarks on this point, that though the poor "may expreſs themſelves ill, their views may be "ſimple, and their hearts humble, penitent, and ſincere. "It is as in other caſes; the vulgar are the *ſubjects* of phœ-"nomena, the learned *explain* them: the former know "nothing of the theory of viſion or of ſentiment; but this "ignorance hinders not that they ſee and think; and, "though unable to diſcourſe elaborately on the paſſions, "they can feel warmly for their children, their friends, "and their country."

See Mr. Wilberforce's Practical View, Page 129.

her

her its healing and comforting *efficacy* on the heart and life: ſhe ſpake much of the *true Vine*, while he recogniſed the *living branch* and its fruit; and beheld with irreſiſtible conviction in her character *the doctrine which is according to godlineſs*.

Puzzled, therefore, as this honeſt enquirer had been with the *rough draught* of Chriſtianity, he was charmed with the *finiſhed portrait*. Her judicious treatment, elegant manners, and bright example, formed both a contraſt and an antidote to the rudeneſs he had met with in others: and this ſhould teach us to ſet a due value upon every talent, natural or acquired, which divine grace employs; though we ourſelves happen not to poſſeſs it, and though every talent *without* that grace, muſt be employed in vain.

But thus accompliſhed, and thus aſſiſted, Mrs. Talbot, like the woman in the parable, not only lighted a candle, but ſwept the houſe, brought out this piece of ſterling value, and, removing the ruſt, gave a currency to its worth. Like another *Priſcilla*, ſhe often engaged this Apollos at her houſe, and taught him the way of GOD more perfectly. She ſaw him, like the noble Ethiopian going on his way, diligently reading

reading the Scriptures, and juſtly contemplating the importance of his ſtation, ran to join herſelf to his chariot; while he, intent to learn their true meaning, ſtood ſtill to hear; and having received the truth as GOD was pleaſed to teach it, he afterwards went on his way rejoicing.

In order to teach, every man muſt firſt ſtoop to *learn*, and to learn, perhaps, from a teacher who, on every other ſubject beſides that in queſtion, knows much leſs than himſelf.

Let the Reader ſtop here to remark what real Chriſtianity would do, both for miniſters and pariſhioners, were they, like Mr. C. and Mrs. Talbot, under its actual influence: then let him contraſt it with the contrary ſpirit obſervable in thoſe pariſhes, where the miniſter and the people become at once the ſcorn and the ſcourge of each other.

The dawn was now paſt, and the coming on of a bright day cheered thoſe who had feared and mourned through a night, which the death of their late paſtor had brought on. And, as *all things work together for good to them that love God*, I am informed that it was no ſmall benefit to Mr. C. to obſerve the difference between the character of the pious curate he had diſmiſſed, and

and that of the careleſs one he had taken into his place.—When *reaſoning* upon religious truths will not convince men, GOD often in mercy makes them hear, and feel too, by FACTS.

From this period to the end of his courſe, we are to conſider Mr. C. in a new point of view: but if the Reader, from a ſlight acquaintance with this ſubject, does not yet clearly perceive in what the difference between the former and latter character of Mr. C. conſiſted; I will endeavour more expreſsly to inform him.

I learn from his own declarations, as well as from the teſtimony of thoſe who knew him early, that it cannot ſo properly be affirmed of our brother that he had taken up any new *doctrines*, as that he now held theſe old doctrines in a new *way*. Like ſome others who have cordially ſubſcribed our truly evangelical articles, he at all times would have contended earneſtly for them as oppoſed to the hereſies which in one form or other have ever aſſaulted the church: "ſtiff in the letter, but lax in the "deſign," he would have fought for the principles, while he baniſhed thoſe who preached under their influence.—To hold them as articles of

of the church, was *orthodoxy* *; to inſiſt on their full meaning, ſpirit, and tendency, was *Methodiſm*.

But that SPIRIT of truth, who had provided further inſtruction for his ear, prepared alſo his heart to receive it; and gave him a more humbling and heart-affecting apprehenſion than he had before of the various perfections of GOD —the utter apoſtacy of our fallen nature from Him—the deep malignity of ſin—the excellency of that holy law by which the ſinner is condemned—the only method of his juſtification through faith in a Redeemer—and the regenerating grace of the Holy Spirit as the

* I cannot help remarking here, a capital error in a *modern* ſort of orthodoxy. Congregations who aſſent to the doctrines of our church, who lead virtuous, or at leaſt decent lives, and who regularly attend the ſtated worſhip, are too often indiſcriminately addreſſed—not only as true members of the church, but as members of CHRIST; intereſted in his Atonement, influenced by his Spirit, and heirs of his Kingdom: in other words, not only as almoſt, but as *altogether* Chriſtians. On the contrary, had the Scriptures been made the rule, it would have been found, and inculcated too, that all men, however virtuous, orthodox, or religious in their way, are dead in ſin, and under condemnation, till they are awakened to a ſenſe of their condition, renewed in the ſpirit of their mind, and renouncing every other hope, *flee for refuge to the hope ſet before hem in* CHRIST.

beginning of all real ſanctification. Thus, like David, as he *entered the ſanctuary of God*, and contemplated more diſtinctly the things *within*, his views of things *without* became more clear. And thus, with the Apoſtle, under new convictions, he *conferred not with fleſh and blood*; but reſolved to break with a corrupt world, though, as we ſhall ſee by and by, he had yet to encounter another dangerous and unſuſpected attack from it. What is more difficult to attain, he had now learned, with the ſame Apoſtle, to place no confidence in *Himſelf*.

While, therefore, our brother fell down before his great Teacher, confeſſing that, even in his religious concerns, he had "erred and "ſtrayed like a loſt ſheep, and that there was "no health in him," he roſe in the church as a Miniſter and a Witneſs of the things he had ſeen and heard. He now more clearly perceived in how different a way two men may hold the ſame doctrines. For as, according to the old maxim, *quicquid recipitur recipitur ad modum recipientis*, or, as growth depends not only upon the *ſeed*, but alſo upon the *ground*; ſo if divine *Grace* does not prepare the heart to receive divine *Truths*, the truth itſelf becomes but a barren ſpeculation at beſt; and not unfrequently is the knowledge that puffs a man up, inſtead

inſtead of humbling him as a ſinner before GOD, and diſpoſing him *rightly* to embrace his remedy in the Goſpel. A man of this claſs may glory in his Orthodoxy, but will thereby only more deeply deceive himſelf, and perhaps others too, with *his way* of holding evangelical doctrines. Though accurate in his general poſitions, and exact in his form of godlineſs, he may remain as far from the *power* of it, as the form in which a dead man is laid out, differs from the *feelings* and *functions* of a living one.

Our Brother, however, from his youth, was a different character from that laſt deſcribed: feeling deficiency, he continued to make ſerious enquiry; and he that reads his Bible on his knees ſhall not do it in vain. His enquiries and his prayers were both anſwered in GOD's time and way. Having long heard of his Maker *by the hearing of the ear*, he at length attained to ſuch a view of his Character as led him to abhor himſelf; and to magnify and depend alone on the redemption which is in Chriſt Jeſus. Now inſtead of giving an indiſtinct alarm, his trumpet gave a certain ſound, and prepared men for the battle.—Inſtead of coming in ſo queſtionable a ſhape, that good men knew not how to ſpeak to him, even as a *babe* in Chriſt; his views and his walk became ſo

authentic, that they afterwards looked up to him as a *Father*.

But no man, as has been obſerved, *can* thus *ſay that Jeſus is the Lord, but by the Holy Ghoſt;* nor *thus* proceed in the light and power of the truth, but by His ſpecial influence. To walk forward from day to day *by faith, and not by ſight*—to walk through all ranks in life as the Phyſician walks through a Hoſpital, not to conſult the fancies of the patients, but with a ſingle aim to heal their diſorders—to determinately employ no remedy but the Goſpel ſpecific for breaking the hard heart, and healing the broken one—to depend wholly on divine influence for ſucceſs—to ſpeak from experience—to be willing to be the world's fool for Chriſt's ſake—to expect this—to ſteadily plan upon it—to embrace it as the higheſt honour—and to honour thoſe that embrace it—this was to be CADOGAN in his latter years.

I have dwelt the longer on this period of our Brother's life, on account of its importance: and the Reader may, I think, by this time perceive (what will ſtill more fully appear in the courſe of the narrative) how different his views were now, from thoſe under which he had objected to Mr. Hallward; and not to him only, but,

but, as I learn from the following anecdote, to others of like character.

Mr. Baylis, a worthy and pious man, who is at this time parish clerk of St. Giles's, and had been clerk to Mr. Talbot, as well as to Mr. Cadogan, informs me, that upon the death of Mr. Talbot, the Rev. Philip Gurdon (at that time curate of Cookham, Berks,) was preaching one day near Reading, and was attended among others, by Mr. Baylis. The next day he was thus accosted by our Brother, the new Vicar. "Mr. Baylis, if you expect to remain "clerk in my church, you must cease to make "one of a mob who run after preachers of a "certain description, like Mr. Gurdon." "Indeed sir," replied Mr. B. "I know not "of any *mob*; a few of us who had received "benefit from Mr. Gurdon's ministry in your "church during Mr. Talbot's life, were glad "to hear him preach when he came so near "us, and had no apprehension of giving you "offence." "*Mr. Baylis, I utterly disapprove* "*of this step; if I myself were to throw about* "*my arms, and make a great noise, I could be* "*popular too.*"

Mr. C. was glad, however, afterwards, to have Mr. Gurdon's valuable services in the

pulpit of St. Giles's, and better knew how to eſtimate, as well as to deſcribe the expreſſions of his zeal.

Thus men will talk till they are further inſtructed; and abſurdly reſolve all the faithful and fervent efforts of a ſound, ſolid, and evangelical miniſter like Mr. Gurdon, into noiſe, geſticulation, or ſomething worſe.—Prejudice having jaundiced their minds, they are ready to believe every thing but the truth. Like an old papiſt I have ſomewhere read of, who ſtanding among the hearers of the celebrated proteſtant reformer *Junius*, crept towards him with an anxious countenance, and drew aſide his gown. "What is the matter, friend?" ſaid *Junius*—"nothing, nothing," replied he —"I am now ſatisfied—but *I heard that you* "*had a cloven foot.*"

Since, therefore, the illumination of our Brother's mind (as has been ſhewn) was not that clear, but *cold* apprehenſion of evangelical truth, in which, like the moonſhine of a froſty night, much may be *ſeen*, but nothing *grows*; but was like the light of the ſun, vivifying and expanſive; it is not to be wondered at, (notwithſtanding all his former prejudices againſt action and vociferation) if this child of the ſun himſelf,

himſelf, now *cryed aloud, lifted up his voice like a trumpet*, and, ſometimes, even *ſmote with his hand and ſtamped with his foot* *, while he warned men to flee from the wrath to come.

Should the Reader enquire why a vehement ſimplicity has been ſo *admired* in Demoſthenes, haranguing on the affairs of a mole-hill, and yet is ſo *deſpiſed* in the miniſters of GOD, while treating on life and death eternal?—Or why men of taſte term it a *noble* enthuſiaſm if it be directed to politics, painting, or fiddling, but call it *wretched* or *deſpicable* if it reſpect the ſervice of GOD? The anſwer is eaſy. The mole-hill is the piſmire's world. Here he tugs and ſweats, and ſwears too, that the ant who creeps to the top has a *noble* ambition. And thus it is with the beſt of us, till *He who commanded the light to ſhine out of darkneſs, ſhines into our hearts*, and enables us *practically* to meaſure all things by that ſtandard of truth, which He hath ſet up in his Word. Then, and not till then, will even wiſe men ceaſe to dote, like children on their toys, while things of infinite moment are ſlighted. *When I was a child, I ſpake as a child, I underſtood as a child, I thought* (or reaſoned) *as a child: but when I became a man, I put away childiſh things.*

* Ezek. vi. 11.

The Reader will by this time naturally expect that Mr. C. would be deſirous of avowing the revolution which had taken place in his mind, to his former curate; and, in order to be correct, I wrote to Mr. Hallward for particular information. I had determined that nothing ſhould be publiſhed that was not firſt peruſed and approved by him, as one moſt capable of correcting any miſtake. I ſhall here inſert part of his reply to me, and afterwards the letter ſent from Mr. C. to him.

" Mr. Cadogan diſmiſſed me, but it was, " as he always behaved to me, like a gentle- " man. And, indeed, he knew not how to " behave to any body otherwiſe.

" All circumſtances conſidered, I never could " wonder at that diſmiſſion; nor did I ever " feel a wiſh to reproach him with it: though " he afterwards ſeverely reproached himſelf. " Nor could I allow of any thing to paſs under " my eye to the public that bore too hardly " upon him on this account; as I really believe " he was even then a ſincere enquirer after " truth—that (like St. Paul) he verily thought " he ought to do what he did; and that he " acted according to the light he then had. " And further, I believe that great pains had " been

" been taken to prejudice his mind; and that a " variety of ſlanderous reports had been carried " to him by perſons, to whoſe ſentiments and " character he then paid the greateſt reſpect. " All which, and much more of a ſimilar kind " that might be added, may be pleaded in ex- " tenuation of his conduct."

MR. CADOGAN TO MR. HALLWARD.

Reading, Sept. 3, 1780.

" DEAR SIR,

" I FEEL myſelf ſomewhat comforted, amidſt " many pangs of a wounded ſpirit, in being able " to make the beſt reparation I can for a former " injury in having deprived you of the curacy " of St. Giles's, Reading, by now offering you " the ſame curacy again. Mr. S— leaves me at " Michaelmas, and I aſſure you, Sir, it has long " been my intention, when ever I could ſettle mat- " ters with him, to make you the offer of ſuc- " ceeding him. I can do very well till Chriſt- " mas without an aſſiſtant, but after Chriſtmas, I " muſt be at Chelſea. If it will not ſuit you to " come yourſelf (which I moſt ardently wiſh) I " would prefer your recommendation, ſhould you " know of any perſon to whom you think ſuch " a thing might be elegible. I ſuppoſe you will " have no objection to a Lecture, and to an altera-

" tion

" tion which I propoſe in the Sunday's duty,
" viz. to have Evening ſervice on that day alſo;
" and in the afternoon, at three, to have prayers
" read, and the Children catechiſed; when, if we
" are both here, we might take an opportunity of
" expounding the Catechiſm. I am perſuaded
" that this, though we ſhould have to read
" prayers three times a day, would be eaſier to
" ourſelves, and better for our hearers, than
" preaching immediately after dinner, when both
" preacher and hearer are generally heavy. But
" I dare ſay we ſhall not diſpute about labouring
" in the vineyard of that gracious Maſter whom
" we ſerve: and that it will be eaſy at any time
" to get ſuch aſſiſtance, whether I am here or
" not, as will make the duty perfectly eaſy. But
" *Chriſt's grace is ſufficient*—and we have the
" teſtimony of one who knew it " *I can do all*
" *things through Chriſt ſtrengthening me.*"

" I ſhould be obliged to you for an anſwer as
" ſoon as convenient, as you may be ſure I ſhall
" make no other application till I have heard
" from you. I commend myſelf to your pity
" and prayers, of both which I ſtand in great need;
" and hope you will believe me, though once a
" Blaſphemer, Perſecutor and Injurious, to be

" Your's moſt faithfully
" And affectionately in Chriſt Jeſus,

" W. B. Cadogan."

Though

Though Mr. Hallward could not accept the curacy, becauſe preſented by Mr. Gurdon to the living he now holds; yet he readily embraced the opportunity of viſiting Reading: where, like another Barnabas, *when he came, and had ſeen the grace of God, was glad; and exhorted them all that with purpoſe of heart they would cleave unto the Lord* who had done ſuch great things for them. I ſcarcely need to add that this viſit, which was continued for ſeveral months, was highly pleaſant and profitable both to Mr. C. and his People.

But the Reader may wiſh to aſk, how Mr. C. could ſpeak of his former character in ſuch ſevere terms as theſe, conſidering that he had been both a religious and zealous Miniſter according to the light he then had? I anſwer, this will not be fully underſtood but by thoſe who have felt as he *now* did, how gradually the mind becomes enlightened, and how much enmity may exiſt in the *heart* againſt the humbling ſpirit of real Chriſtianity and its Miniſters, while an orthodox ſyſtem has full poſſeſſion of the *head*, and zeal and devotion mark the *ſteps*. All this he now fully underſtood, and was not aſhamed to confeſs like the Apoſtle, whoſe ſtrong expreſſions he here adopted.

And

And this too his new character proved and illuſtrated; for he himſelf was now treated by his former friends as he had once treated Mr. Hallward.—The Phariſaical can join with the Profane when the Miniſter of vital religion is to be diſcountenanced. But the *Rubicon* was now paſſed:

> Among innumerable falſe, unmov'd,
> Unſhaken, unſeduc'd, unterrify'd,
> His Loyalty he kept, his Love, his Zeal;
> Nor number, nor example with him wrought
> To ſwerve from truth, or change his conſtant mind
> Though ſingle. From amidſt them forth he paſs'd,
> Long way through hoſtile ſcorn, which he ſuſtain'd
> Superior ——— MILTON.

How *determinately* he thus paſſed, will further appear from part of a converſation which he had with a noble Lord, and which a friend of unqueſtionable veracity has favoured me with, as occurring about this period. From his letter I tranſcribe what follows.

" What," ſaid my Lord, " do you mean to " do? You have made, or rather marred your " fortune, indeed—all hopes of preferment are " quite gone." A Stall, I believe at Weſtmin- " ſter, was promiſed Mr. C. and juſt then given " to another, to which my Lord was ſuppoſed to " allude; and it was well known to both, on what " account

" account Mr. C. was paſſed by. Mr. C. re-
" plied, " I am endeavouring, my Lord, to gain
" preferment in another world, where no one
" fails who attempts it. All worldly prefer-
" ment is uncertain; we cannot hold it long,
" nor ſecure it one hour—I will therefore en-
" deavour to ſecure a treaſure where no moth
" corrupts, and where no thief can ſteal."

" As to that world," replied my Lord, " I
" know no more about it than others who never
" were there." Mr. C. anſwered, " *I* never
" ſaw it, my Lord, I know likewiſe but little
" about it; but my Bible tells me that *there*
" *remaineth a reſt for the people of God:* I
" believe that book to be divine—its evidence
" appears to me irreſiſtible—I am determined,
" therefore, to ſtake my fortune upon what
" GOD hath promiſed in his word; and the
" day will ſoon arrive that will determine who
" is right." " Well," ſaid my Lord, " you
" muſt enjoy your opinion, and *pay* for it."
" With all my heart," replied Mr. C., " I
" have a faithful GOD to go to, and am not
" afraid to truſt Him; nor ſhall I want pre-
" ferment while I can commit all that concerns
" me to Him. I ſometimes, my Lord, get a
" glimpſe of that world above, which makes
" all I ſee in this *poor indeed.*" Here both

were

" were ſilent: and his Lordſhip ſeeming diſ-
" poſed to move, Mr. C. therefore retired."

My friend adds, " I can anſwer for having
" given you the converſation *verbatim*, or
" nearly ſo."

Speaking of him as diſintereſted, I ought, perhaps, in point of time, to have mentioned before, that the late Earl of Buckinghamſhire, when Lord Lieutenant of Ireland, made him an offer to take him as his Chaplain; and intimated his deſign of giving him the firſt Biſhoprick that fell during his adminiſtration. The propoſal however, did not attract his attention. *His* grand object was to make full proof of his Miniſtry in the ſtation where Providence had placed him, till the ſame Providence convinced him, it became his duty to remove: or as he expreſſed it, " he had not even the deſire of
" being more or other than he was, excepting
" as he ſaw the will of GOD in it."—*Truly they that ſay ſuch things*, and in ſuch a way, *declare plainly that they ſeek a Country.*

But the beſt of men, as has often been obſerved, are but men at the beſt: and if it were only to keep them humble, they muſt be continually made to ſee their weakneſs, and their

abſolute dependance upon the grace by which they ſtand. They muſt alſo be taught to know the World much more deeply than thoſe who make it their grand ſtudy; and to habitually regard it as enchanted ground on which a good man will fear to wander without a ſpecial call. This was now to make a part of Mr. C.'s experience; ſo true is the maxim "that *prayer*, "*meditation* and *temptation* make a Divine." —His letter to Mr. Newton on the danger he had eſcaped, is ſuch a picture of a humble and ingenuous heart, that I cannot forbear tranſcribing a part of it here.

"To think that *I* ſhould ever be led to "heavenly purſuits, is marvellous; to think "that I ſhould be kept in them, is more ſo. "I cannot ſay, like you, that I have been pre-"ſerved from blots in my outward profeſſion; "it was but laſt year, after having eſcaped the "pollutions of the world through the know-"ledge of our LORD and SAVIOUR JESUS "CHRIST, that I had well nigh been entangled "therein, and overcome. I was enticed from "the care of ſouls into Suffolk, with my "worldly friends; got into their habits— "entered into their ſpirit—and found how "timely it was ſaid of the faithful, *that if* "*they had been mindful of that country from*

"*whence*

" *whence they came, they might have had oppor-*
" *tunity to have returned.* I was received,
" careſſed, and I may ſay, that I had almoſt
" been even as they; my treadings had well
" nigh ſlipped.

" But (marvellous to tell) thy mercy, O
" LORD, held me up!—Or rather, by a ſevere
" fit of illneſs He brought me down, even to
" death's door.—I called mine own ways to
" remembrance, I felt the vanity of worldly
" confidences, and the wretchedneſs of thoſe
" who have not CHRIST to truſt in; and, O
" how bitterly do we weep when JESUS, whom
" we have denied, looketh on us again! Oh
" the agonizing look of Him whom we have
" pierced!—It cauſeth mourning as for an only
" ſon, and bitterneſs as for a firſt born; ſo
" that here I ſtand a ſecond Judas almoſt—and
" yet alive, to adore the *long ſuffering* of GOD,
" and enabled, I hope, to count it ſalvation."

Mr. C.'s miniſtry had now become ſo intereſting at Reading, that his Church could not contain the multitude which attended it. He, therefore, propoſed at a Veſtry the taking down, and that *entirely at his own charge*, an irregular and decayed part of the Church, and rebuilding it ſo as to correſpond with the oppoſite aiſle, and

to

to afford much additional room. It was objected that, after his death, the additional room might not be wanted (too ſadly verified, as I hear) and that the addition would increaſe the expence of future repairs. He then nobly propoſed that, he would not only clear the pariſh of all expence attending the alteration in the firſt inſtance, but ſecure an annual ſum from his own property, adequate to keeping it in repair:—but all in vain. Man whether at Chelſea or at Reading can more eaſily be made acquainted with any part of his intereſt than that which relates to his *Soul*.

This want of Room, however, was much remedied by his erecting a very large Gallery, which went nearly round the Church; for the whole expence of which he made himſelf accountable, though, afterwards, it was chiefly defrayed by voluntary ſubſcription. Mr. Marſh writes me word, that "the gallery was erected "in the year 1784, but in the year 1789 the "congregation was ſo increaſed, that the church "with its additional gallery was found inſuffi-"cient to contain it; application was there-"fore made for a further enlargement, the "expence of which Mr. C. undertook to "defray, but the veſtry refuſed to admit it."

We now come to view Mr. C. as entering into a new relation. And it ſhould be remarked to his honour, that he was remarkably chaſte, even to reſerve, in his habits with the female ſex. He had, however, formed an early attachment to a beautiful and accompliſhed Lady of the roman catholic perſuaſion. It is natural to ſuppoſe that he ſpared no pains to convince her of the errors of her Church; and as ſhe is ſaid to have regarded him with equal partiality, it might have been expected that the pains he took would have met with ſome ſucceſs. But as they did not; he reſolved to ſacrifice an affection of ſeveral years continuance to his conſcience, and to his uſefulneſs: and as ſhe felt herſelf under ſimilar obligations, they agreed upon the expediency of there being no other union between them excepting that which was founded on the higheſt eſteem and pureſt friendſhip, and this was continued uninterruptedly between them until his death.

In December 1782 Mr. C. married the widow of Captain Bradſhaw of the 78th Regiment, Private Secretary and Aid de Camp to General Vaughan, who was then Commander in Chief of the Leeward Iſlands. Her Father was Thomas Graham, Eſq; of Ballagan in Scotland. The ſentiments with which they

they came together, and the happineſs they afterwards enjoyed, may, in part, be collected from various expreſſions in the Letters written to herſelf and others, and placed at the end of this Volume.

From this time to his death, little more can be marked (and what could be marked better?) than a ſteady, determined, and uniform courſe of laborious attention to the charge committed to him.—God, who had given him grace to make ſo *good a confeſſion before many witneſſes*, honoured his teſtimony to the awakening and eſtabliſhing a great number; many of whom are now living, and many have died ſeals of his Miniſtry, and lively evidences of the power of the Word and Spirit of his God.—A courſe in which, to copy the words of his and my very amiable friend Mr. Pentycroſs, "we may "admire the beautiful regularity of his con-"duct, and ſtrict improvement of his time—"riſing conſtantly both in Summer and Winter "at ſix in the Morning; and, excepting his "attendance at breakfaſt and family prayer, "continuing always in his ſtudy till twelve—"then riding about two hours and viſiting "that part of his flock which was at a diſtance "—in the Afternoon he viſited the ſick and "diſtreſſed in the Town, and on Sundays, the

" Sunday Schools, notwithſtanding his three " public ſervices."

To this may be added his regularly preaching a weekly lecture in his Church; and his admitting ſuch of his hearers as had not the opportunity at home, to join his Evening family-worſhip. Here, indeed, I have obſerved him to be particularly edifying. The ſhort remarks he was uſed to make upon the portion of Scripture he had read, were luminous and affecting: and the Spirit of prayer in which he afterwards joined was ſuch as every true Miniſter would earneſtly aſpire after, but few can hope to attain.

" The beautiful regularity" of which Mr. P. ſpeaks, had, indeed, ſo entered into *all* his habits, that, *latterly*, on taking a ſtep, he ſeemed to keep diſtinctly in ſight each part of that maxim of propriety, *An liceat, an deceat, an expediat*. Some zealous people, however, of a more ſanguine and eccentric turn than himſelf, haſtily objected, it ſeems, to his claiming that right of private judgment in the choice of *his* ſteps, which they on every occaſion, claimed for their *own*. I put down what follows for their uſe, as well as for the uſe of thoſe whoſe irrreſo-

irreſolution ſuffers them to be *reproached* into meaſures which they cannot fully approve.

Mr. C. one day complained to me that, at different periods of his miniſtry, he had to contend with ſome, who in other reſpects he highly reſpected, but who in forming their various ſchemes for the promotion of religion, (improper here to particularize) had pointed out to him the part which he, as a Miniſter of Chriſt, was *bound* to take in them: and who had not only been offended at his ſometimes refuſing to concur, but alſo had paſſed illiberal reflexions upon ſuch refuſals. "I heartily "wiſhed them ſucceſs" ſaid he "in *their* way "of doing good; but, on ſuch occaſions, what "it is expedient for *me* to do, I think I ought "to be ſuppoſed beſt to know—at leaſt ſome "credit ſhould be given as to the *principle* upon "which I act." His manner of ſpeaking on this ſubject plainly indicated that, though his mind was fully made up as to reſiſting ſuch impoſed obligations, it was alſo conſiderably hurt by the incautious expreſſions which had been dropped in urging them.

To ſuſpect unworthy motives, or even a deficiency of right motive, in a man of ſound character, becauſe we cannot account for a par-

ticular ſtep in his conduct, is, to ſay the leaſt of it, to make a great miſtake: but to ſuſpect a man who had already made ſacrifices to conſcience that very few indeed ever have it in their power to make, was a ſtill greater miſtake, and which I hope none who knew him could commit. It may, however, be neceſſary to remark here, that nothing can more effectually fruſtrate the GRAND PROJECT (which we all ought to have at heart) of reforming the world, than that the very men who, in their different ſtations, ſhould be aiming at this *only*, ſhould ever be found ſuſpecting and traducing each other.—What ſhould we think of Soldiers who, when one corps was ſtationed for the defence of a particular town, and another ſent out to attack a poſt, or to ſcour the country, if inſtead of attending to their diſtinct appointments, they ſhould be engaged in weakening and betraying each other, and thereby the Cauſe itſelf, into the hand of the common Enemy?

But it is the common Enemy that has a chief hand in theſe *diviſions of heart*; and which thoſe who are really intent on the ſucceſs of the common Cauſe ſhould reprobate and watch againſt as one of his deepeſt devices. Right views of this ſubject will be greatly promoted by

by a close attention to that masterly discussion of it, 1 Cor. xii; where the fixed distinction and office, as well as the mutual dependance of the different members of the same body is pointed out. The truth is, *God hath set the members, every one of them in the body, as it hath pleased him*; and that, in order *that there should be no schism in the body:* and, on the other hand, it is no less clear that Satan will set them at variance if he can.

Would to God, therefore, that, after we have sufficiently studied this subject in the chapter abovementioned, we might proceed (as we are all under prejudices of one sort or other) to the chapter which follows it; and there learn *a more excellent way* in that CHARITY which is "the very bond of peace, and of all virtues;" *which suffereth long and is kind, &c*; and whose holy flame burns up the briars and thorns of those evil surmisings and perverse disputings which, even among good men, have long kept the mystical body of Christ bleeding.

It was not, however, at Reading and Chelsea only that the benefit of Mr. C.'s ministry was felt; he was ready, at all opportunities, to stand up for Public Charities at their collection sermons, and to assist such of his brethren as

knew how to value his ſervices. Mrs. Cadogan having but very tender health, he endeavoured to procure her relief by travelling; and accordingly in the year 1785 he made a tour into Wales; in 1786 another into Scotland; and in 1788 a third to the Iſle of Wight.

In looking over his papers, I found a ſhort Journal which he kept during each of theſe Tours; it contains, indeed, little more than the different ſtages, and ſome notice of thoſe objects which ſtrike every traveller, with here and there a remark: the few remarks, however, which he makes, plainly ſhew,

1. His fixed deſign of ſeeking wherever he came opportunities for uſefulneſs: accordingly, when in the Iſle of Wight, he preached conſtantly at one or other of the Churches, but principally at *Cowes*; and, as often as he could, in Scotland and Wales.

2. His attachment to the Church of England: as appears from the following expreſſions found in his Scotch Tour. "Auguſt 12, "went to the Kirk to hear their preaching "before the Sacrament; but heard or ſaw "nothing which did not make me thankful "for the Church of England, ſo much pre-

"ferable

" ferable to that of Scotland in the frequency " of her Communion, and in her mode of ad- " miniſtering it." Again " Auguſt 20. The " High-Church (of Glaſgow) is the fineſt " piece of Antiquity I have almoſt ever ſeen ;— " it is a moſt noble Cathedral. O that Epiſco- " pacy was eſtabliſhed in it !"

3. His reſolution not only to preach, but to *take up* the croſs on every occaſion. I could mention from his Welſh Tour a deplorable inſtance or two of ignorance and prejudice, if nothing worſe, in the oppoſition he met with ; but I will not render *evil for evil* by inſerting names or particulars : his own remark, however, on one of theſe occaſions ought to appear. " Tidings were brought of my ſermon, and I " was forbid to preach any more in ..... but " I felt ſomewhat of the ſpirit of the Apoſtles " when they departed from the preſence of a " ſimilar council ; rejoicing that they were " counted worthy to ſuffer ſhame for the name " of Jeſus."

To this remark of his, I will add another or two of my own. Firſt, for the uſe of miniſters leſs eminent than Mr. C., who are depreſſed by the frowns of the World. *Marvel not, my brethren, if the World hate you.* You may obſerve

obſerve that neither the Man of high Rank, nor the high Churchman—neither the finiſhed Scholar, nor the diſintereſted Labourer, could excuſe the *faithful Witneſs*; nor procure that reception of *his* teſtimony which is refuſed to yours. Real Chriſtianity muſt expect often to wander as an unacknowledged ſtranger even in Chriſtendom: and though it has condeſcendingly courted the attention of mankind by various modes of addreſs, if, *by any means, it might win ſome*; yet we ſee plainly it has *piped to them and they have not danced*; *it has mourned and they have not wept*.

Next, I ſhall repel that groſs impoſition which, in proteſting againſt ſuch Witneſſes, catches up a vulgar term of reproach, and collects a ſtale liſt of acknowledged abuſes—for what?—to ſhew that the beſt things may be miſnamed and abuſed?—No: but to miſname and abuſe the beſt things. What is this but the very impoſition played off by Infidels againſt Chriſtianity itſelf?—What is this, but that other farce played off by the Church of Rome?—We will have no new lights ſay they:—Right; if the light be really *new*:—but we apprehend your meaning—it is that you will have *no light at all*.

Still

Still truth will ſpeak for itſelf, and it often extorts a reverence, where it fails to generate an affection. There was an evident integrity in Mr. C. which gave weight and meaning to his religious habits and converſation, and made that appear natural and reſpectable in him, which in leſs authentic characters would have appeared fanatical or ſuſpicious. I will give the Reader a few inſtances illuſtrative both of his character and manner.

A muſical Amateur of eminence who had often obſerved Mr. C.'s inattention to his performances, ſaid to him one day, "Come I am "determined to make you feel the force of "Muſic—pay particular attention to this "piece."—It was played,—"Well what do "you ſay now?"—"Why juſt what I ſaid "before"—"What, can you hear this and not "be charmed? Well; I am quite ſurpriſed at "your inſenſibility—*Where are your ears?*"—"Bear with me, my Lord," replied Mr. C., "ſince *I* too have had my ſurpriſe—I have "often from the pulpit ſet before you the moſt "ſtriking and affecting truths,—I have ſounded "notes that have raiſed the dead—I have ſaid "*ſurely* he will feel now—but you never ſeemed "charmed with *my* Muſic, though infinitely "more intereſting than your's—*I* too have "been

" been ready to ſay with aſtoniſhment—*Where* " *are his ears?*"

I do not believe a ſpark of affectation was ſuſpected in the reply he made to a pious Lady whom he viſited. She was making many enquiries and remarks relating to his birth, family, and connexions; " My dear Madam," ſaid he, " I wonder you can ſpend ſo much time upon " ſo poor a ſubject!—I called to converſe with " you upon the things of Eternity."

What, however, affords ſtronger proof that this neglect of his Rank was genuine, and aroſe from his hold of grander objects, is, that he not only, as we have juſt ſeen, turned from the ſubject, but, as has been remarked by many of his intimate friends as well as by myſelf, he *never introduced it*.

I believe the late learned Biſhop of London Dr. Lowth, upon whom Mr. C. uſed frequently to call, did not queſtion the ſincerity of his declaration on the following occaſion. The Biſhop had been long confined with the gout, and ſaid, as he ſat in pain, " Ah Mr. Cadogan, " ſee what a poor thing it is to be a Biſhop of " London." " Truly, my Lord," replied Mr. C., " I always thought it was a *very* poor " thing

" thing to be a Biſhop of London, if a man " poſſeſſed nothing better."—It may be remarked that ſuch a reply came with a better grace, as it came from one who in all probability might have obtained a Biſhoprick, had he made it his object.

It was to the ſame Prelate that he mentioned the difficulty he found in the uſual mode of adminiſtering the Sacrament: the number of his communicants had ſo greatly increaſed, that if he pronounced the preſcribed words to each of them, the length of time required, not only produced wearineſs, but many could not return to the afternoon Service. He therefore propoſed to the Biſhop adminiſtering the elements to more than one at a time, which the Biſhop, under ſuch circumſtances, judged proper.

His converſation indeed was ſeldom without profit, not only as to his choice of the ſubject, but as to the conciſe and pithy mode of his expreſſion.

A curate of Mr. C.'s has honourably recorded an inſtance both of his benevolence and manner. In the year 1785, this gentleman was afflicted with a nervous fever which brought conſiderable trouble and expence to his Vicar in

in ſupplying his Church. During his illneſs, beſides the tenderneſs and ſympathy with which he was treated in other reſpects, he continued to receive his full ſalary. To uſe his own words, " another quarter was ended with ſtill leſs " ſervice done than in the former. The like " beneficence was exerciſed. The curate, con- " founded at ſuch repeated and uninterrupted " generoſity, exclaimed—" Dear Sir, I have no " demand upon you for this ſum of money— " I cannot receive it—I have only done duty " for a few weeks, and how much trouble and " expence have I put you to, by my illneſs !" " —With a tender ſmile, and a noble dignity of " ſpirit, becoming his natural and ſpiritual birth, " Mr. C. replied—" *Take that which is thine* " *own : did I not agree with thee for a penny ?*"

From a letter which I lately received from another of his friends, I extract one more inſtance. " After my being ordained Deacon, " and returning from Oxford through Reading, " I called on Mr. C." " So Mr. W—," ſaid " our Friend, " You are in Orders,"—" Yes Sir, " and I am frequently diſtreſſed, leſt I ſhould " not diſcharge my office aright." " You " have, Sir," replied he, " but one thing to " do,—Exalt Jeſus, and the promiſe is, *I, if* " *I be lifted up, will draw all men unto me.*"

" The

" The impreſſion which it made on my mind " was not tranſient; I frequently now, (as I " have repeatedly done in the courſe of my " Miniſtry) recollect the hint with profit."

There are ſome people who ſpeak well upon religion, but one feels a wiſh that they would talk on any other ſubject; we can only reply true—it is ſo—you are right—but all the time we have reaſon to fear that they themſelves are wrong.—Like the Serpent, who the fabuliſt tells us came among other creatures to Jupiter on his wedding day with a preſent, and brought a Roſe in his Mouth, we are ready to reply with Jupiter, " the *thing* itſelf is acceptable, " but not the preſenter."

The converſation, however, of our Brother was a Roſe which grew from the root that was in him, and diffuſed a fragrance, appropriate and diſtinguiſhing, as it flouriſhed amidſt ſurrounding thorns.

For all, it ſeems, *who will live godly in Chriſt Jeſus, ſhall ſuffer perſecution* in one form of it or other.—A few, who knew nothing of his worth, ſent him not only unkind but abuſive letters; and returned, in various ways, *evil for his good will:* Mrs. Cadogan thought he ſhould reſent

reſent ſome of theſe things, leſt too great meekneſs ſhould invite more. It was natural for any woman of feeling united to ſuch a man, and to ſuch a miniſter, to think the ſame. She informs me, however, that he always replied "We muſt ſhew theſe people a more excellent "way—we muſt overcome evil with good;— "we muſt pray for them as Chriſt did, for "they know not what they do." As he was riding with her the day after he had received one of theſe inſults, he met the man who had ſent it, and ſtopped the Chaiſe to ſhake hands with him in the moſt conciliatory manner. When he was told that one had threatened to inſult him if he even entered his doors, he went in the moſt friendly way to his houſe, at once ſurpriſing and diſarming the heart of the owner.

From Mr. C.'s attorney at Reading I learn, that a perſon calling himſelf a quaker, had from the year 1784 to 1790 reſolved to put Mr. C. to the unpleaſant neceſſity of enforcing payment of his tythes by legal proceſs. To render the expences as light as poſſible, Mr. C. not only choſe to proceed on the mildeſt ſtatute, but forbore proceeding for ſeveral years, although inſulted and abuſed by his debtor. A conſiderable ſum, however, becoming due, a

warrant of diſtreſs was about to be iſſued; and notwithſtanding a letter had been written by this pretended quaker, ſtating, that it was inconſiſtent with his religion to contribute to the ſupport of a *hireling Miniſter*; and adding that, he was willing to undergo whatever a *pretended Zealot* might be permitted to inflict; yet Mr. C. on the ſolicitation of a friend of this man, not only ſtayed the execution of the warrant of ſeizure, but abſolutely forgave the whole of the debt.

About the Year 1790, Mr. C. was to undergo a trial of another ſort. An antinomian preacher attempted at Reading to diſſeminate his pernicious principles; of whom I ſhall take more notice than, perhaps, ſuch characters deſerve, in order to place Mr. C. as an example before the eyes of young Miniſters; eſpecially ſuch, as may have to encounter difficulties of the like kind.

To be intelligible to every Reader, it may be neceſſary firſt to obſerve that, Antinomianiſm is an error which ſets up the *grace* of God in oppoſition to his *government:* accordingly it makes light of the evil of ſin—the neceſſity of repentance—and the evidence and excellence of holineſs; and all this upon the ſpecious pretence

of exalting and glorifying the work of Chriſt. But the work of Chriſt was not only to die *for* the ſins of his people, but alſo to ſave his people *from* their ſins; and to fulfil his great evangelical promiſe of putting *his law into their hearts, and writing it in their minds*, and *cauſing them to walk in his ſtatutes, and keep his judgments, and do them.* The truth, therefore, as *it is in Jeſus*, reſpects what he does *for* them and what he does *in* them: but as half the truth is a lie, ſo this is the lie called Antinomianiſm; that myſtery of iniquity of which we are ſpeaking.

Mr. Broughton in his dictionary under the article *Antinomians*, ſays, "they were certain "heretics who firſt appeared in the year 1535," and that "they were ſo called, becauſe they "rejected the *Law*, as of no uſe under the "Goſpel Diſpenſation." But thoſe, who examine their *principle*, will find that this myſtery of iniquity, as well as others, began to work even in the Apoſtles days. Accordingly we find St. Paul, after having ſtated the doctrine of juſtification by faith, making a ſtand againſt this perverſion of the doctrine, in the ſixth Chapter of his Epiſtle to the Romans—*What ſhall we ſay then? ſhall we continue in ſin that grace may abound? God forbid.* We find him lamenting

lamenting with tears the Antinomianiſm which prevailed even in ſo early a ſtage of Chriſtianity. *Many walk* (i. e. as profeſſed diſciples) *of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction; whoſe God is their belly; and whoſe glory is in their ſhame; who mind earthly things.* Againſt this error we alſo find St. James and St. John labouring through their Epiſtles, and St. Peter and St. Jude in theirs, ſtriving together for the true faith of the Goſpel, and proving, with St. Paul, that *without holineſs no man ſhall ſee the Lord* *.

* A ſound divine obſerves that, "as the Law of God is "that perfect ſtandard of holineſs from which every devia- "tion is *ſin*, ſo Antinomianiſm conſiſts in relaxing on *any* "pretence, or in *any* way, man's obligation to obey his "Maker's commands." And beſides the uſual and more generally acknowledged courſe of this error as deſcribed above, he adds "Verily, I look on modern *moral* preaching, "as a refined ſpecies of Antinomianiſm: for it does not "refer to the Law of God as the ſtandard, but to ſome vague "notions of right and wrong, which vary according to "men's faſhions, educations, connections, or even inclina- "tions. It operates to render men Antinomians *ſui generis*. "Whatever their notions of mercy and ſalvation are, they "uſe them as a palliation for ſin, and to perſuade themſelves "that God will make allowances, and as it were, ſell or "give indulgences and diſpenſations." Certainly ſuch a perſuaſion, whether it proceeds under a moral or evangelical form, is the very ſpirit of Antinomianiſm.

But the holy religion of Jeſus will ever be perverted and deformed while man is man, that is, a creature who naturally like the wild-aſs's colt ſcorns the rein of his Maſter, and will ſeek one way or other to ſhake it off. Pride will lead the Phariſee to object to the humbling tendency of Goſpel *doctrines*; and corruption will lead the Antinomian to evade the obligation of Goſpel *precepts*: And ſo deep and diſſembled ſometimes is this myſtery of iniquity, not only from the multitude, but alſo from the Antinomian himſelf, that while he is ranting about the doctrines of grace, and dealing out vulgar and abuſive epithets againſt every true Miniſter who adds the practical part to the doctrinal, he ſuppoſes that he is making a *ſtand for the truth*.—He is, forſooth, the Reformer, the Apoſtle, the Contender for the pure and unmixed *faith once delivered to the ſaints*:—he is miſtaken by his ſimple followers for another Paul, and no marvel, *for Satan himſelf is transformed into an Angel of light; therefore it is no great thing if his miniſters alſo be tranſformed as the miniſters of righteouſneſs; whoſe end ſhall be according to their works*.

But to return to the Preacher who came to Reading; I ought, from the account I have received, to clear him from any attempt at diſſembling

ſembling his principles as many others have done: he ſpoke out, and thereby became leſs dangerous. Nothing however that he could ſay or do, diverted Mr. C. from the ſtrait line and ſcriptural courſe he had been purſuing; and my deſign, in dwelling on this period of his life is, to call the attention of my Brethren in the miniſtry, to the wiſe and ſucceſsful method which he took in ſubverting error by eſtabliſhing truth.

I could name more than one honeſt and zealous Miniſter who, when he has ſeen his flock in dangers of this kind, has, indeed, been anxious to ſecure them from the miſchiefs, but has erred greatly as to the *right way*. For while the fanatic has been ſetting aſide all practical godlineſs in his way of eſtabliſhing two or three doctrinal points, the regular Paſtor has endeavoured to counteract the error by inſiſting ſo much on *practical* topics and obligations, as ſeemingly to abandon the foundation upon which alone they can be ſucceſsfully built. But this is attempting to remove errors of one kind by errors of another. The meaneſt Peaſant might perceive, that, however firm a hold his miniſter had taken of the end, or practical part of St. Paul's Epiſtles, he had delivered up the full poſſeſſion of the beginning, or doctrinal part,

to be mangled by the fanatic. Nothing can eſtabliſh error more than ſuch a practice as this, yet this is a miſtake into which even men of eminence have fallen.

But HE from whom, "all holy deſires, all "good counſels, and all juſt works do proceed," preſerved our Brother from turning out of the narrow path he had to keep, either to the right hand, or to the left. Whatever ſeparate part of God's counſel an erroneous teacher was excluſively adopting, Mr. C. wiſely determined to preach the *whole* counſel of God. He would not quit the foundation becauſe another was building *wood*, *hay*, *ſtubble* upon it. He was too well inſtructed to blindly advance the *Arminian* error as the only ſpecific to cure the *Antinomian*. Hereſy is not to be cured by Hereſy, but by *Truth*. He maintained firmly the doctrines of Grace, though another was perverting them; and ceaſed not to preach as fully and freely as before, *Redemption through the blood of Chriſt*, as many hundreds now living can teſtify; and they can teſtify too, that he did not ſtop there; he preached alſo *ſanctification by the Spirit of Chriſt*, and the peculiar obligations which the doctrines of grace lay Chriſtians under *to deny ungodlineſs and worldly luſts*,

luſts, and to walk ſoberly, righteouſly and godly in the preſent world.

Does any ſincere Preacher of God's word, now labouring under ſuch difficulties as our Brother had to ſtruggle with, wiſh to know what ſucceſs is to be expected from ſuch a ſteady perſeverance in the *doctrine which is according to godlineſs*—a courſe which will no more countenance carnal goſpellers and mad evangeliſts than dead formaliſts or hardened profligates—I will endeavour to ſtrengthen his hands by informing him that it was attended with the following good effects.

1ſt. The appeal, which his conſiſtent conduct lodged in the conſciences of his people, kept the greater part of them from wandering, and recovered others that had wandered. His Congregation increaſed; God ſet his ſeal to his word; and afforded his power and preſence to the genuine adminiſtration of it. Many were awakened, others eſtabliſhed in the whole truth. Such, indeed, was the effect felt by many who were brought under the Miniſter of St. Giles's, that it reminds us of ſuch Aſſemblies as are deſcribed 1 Cor. xiv. 25, where if "*there* "*ſhould come in one that believeth not, or* "*one unlearned, he is convinced of all, he is*

" *judged of all, and thus are the ſecrets of his*
" *heart made manifeſt, and ſo falling down on his*
" *face he will worſhip God, and report that God*
" *is in you of a truth.*"

2. The effect was felt by the falſe Apoſtle; his Congregation declined: ſerious enquirers perceived that this teacher could urge no evangelical doctrine or privilege that their own Paſtor did not as firmly maintain. Mr. C. was none of thoſe who fear to give the Children bread leſt the dogs ſhould catch at it: or, if they give it, they give it ſo ſparingly, and with ſo much caution, that the Children are afraid leſt it ſhould poiſon them.—But, like a true Parent, he gave his Children not only their *food*, but alſo their *work*, and their *medicines* too when they needed them. (O that every Preacher would conſider this!) The Children knew the Father, and crowded round him, till at length the Antinomian not being able (as Mr. M— of Reading informs me) to raiſe a ſubſiſtence, left them in 1796, and the place was afterwards ſhut up.

3. The good effect of our Brother's conduct was viſible throughout Reading. If all did not love him as a faithful witneſs (and where and when did the world love a faithful witneſs?) yet

yet all had marked the ſteady and devoted Miniſter. In walking with him at different times through the town, I could not but obſerve the kind of reſpect paid to him; and though part of this may be placed to the account of his family having reſided ſo long on the ſpot, yet how many high-born Clerks have droned away their lives in ſight of their family manſion, and at length ceaſed to cumber the ground without producing a ſingle ſigh of "*Alas, my Brother!*" —On the contrary, how many whoſe births could ſcarcely be traced, have, on taking their flight, wrung, like our Brother, the cry from a thouſand hearts of "*My Father, my Father, the chariots of Iſrael and the horſemen thereof!*"

Among other inſtances which might be given of his general influence in Reading is, that of the excluſion of thoſe miniſters of impiety and licentiouſneſs, Strolling-Players. The Devil it ſeems has his *Ordinances* and *Miniſters* as well as God, by which he plants, waters, and matures evil habits; and theſe two ſorts of Ordinances are contrary the one to the other as are the ends to which they tend.—The Players, I am informed, could not find a ſupport for ſome years before Mr. C.'s death, but came in again very ſoon after he departed. Who, when he hears

hears this, can help applying that paſſage, *And Eliſha died, and they buried him; and the bands of the Moabites invaded the land at the coming in of the year!*

I proceed to give what I can further collect of this valuable man; and, ſince the above was written, I have received the following particulars from Mrs. Cadogan, which I ſhall inſert as they ſtand together in her Letter, though evidently intended by her as disjointed hints of his habits and character to be interwoven where I thought proper.

" My dear Huſband had ſo tender a Con-
" ſcience, that it was with difficulty he could
" bring his mind to the diſcharging of his
" ſervants, 'till compelled by the greateſt inſo-
" lence; and even then, he would overpay
" them both in money and cloaths. When
" alſo ſome of the Farmers or Gardeners were
" diſtreſſed, he remitted half their tythes:—I
" have known him excuſe conſiderable ſums at
" a time to one perſon; and, inſtead of reſent-
" ing injuries, would return ſome act of kind-
" neſs. " *Faith*," he uſed to ſay, " *turns*
" *every thing to Gold*," and, that " *we have*
" *nothing to fear but ſin*."

" He

" He diſliked viſiting, except a few ſelect " friends and the ſick, the afflicted, and the " poor.—He uſed on a Saturday to go among " them with his pocket full of ſilver for their " relief, and before the Sunday-Schools were ſet " up, he annually expended from twenty to " thirty pounds in putting their Children to " School.—Latterly the Sunday-Schools were " his great concern, which coſt him at leaſt " thirty pounds a year: he uſed to viſit them " almoſt every Sunday, heard them read, " catechiſed them and the other Children of " the Pariſh in the Church, and gave them a " dinner on Chriſtmas day.

" The poor of the Pariſh had meat and broth " every week for three months during the " winter, for which purpoſe we had thirty " pounds of beef every week.

" He uſed to viſit the ſick and afflicted in " the Country when he took his uſual morning " ride, and thoſe in the Town after dinner, " nor would he ſuffer any thing to turn him " aſide from what he deemed his duty. I re- " member we went to dine with Mr.— — on " that monday in the month on which he uſed " to meet a Society called the *Sick man's viſitor*, " he forgot the day, and was ſo unhappy when

" he

" he recollected it, that he went and gave them " a guinea beſides his uſual ſubſcription.

" If he happened to ſleep after ſix in the " morning (which rarely was the caſe) it uſed " to diſturb him during the whole day; though " he never went to bed till after Eleven. He " eſteemed his time as very precious, and uſed " to ſay, that " *it was a talent for which he* " *muſt account at the Bar of God.*"

" He was ſcrupulouſly exact in the payment " of his debts, and ſaid frequently, that " *we* " *ought to owe no man any thing but love.*" " Indeed, he ſeemed to make St. Paul's direc- " tion to his ſon Timothy his conſtant rule in " doing as he would be done by; caring not " for the praiſe of men, concerning which he " often ſaid " *we can do without their appro-* " *bation, if we have the Lord's; but let us give* " *offence to none if we can poſſibly help it, and* " *be willing to be reproved by the weakeſt.*"

" The Sabbath was his greateſt delight: " and if he had been harraſſed with trials (of " which he had many) the whole of the week " before, he uſed to be happy on that day, and " often ſaid, " *this is the Lord's own day, and*

" *I will endeavour that neither Men nor Devils*
" *ſhall deprive me of the enjoyment of it.*"

" His heart was ſet upon the welfare of the
" Souls in both his Pariſhes; he uſed to pray
" moſt earneſtly for them in private; and he
" never was comfortable but when reſident at
" one of them. He often ſaid when he was
" abſent, that " *he feared he was not in the path*
" *of duty, and for that reaſon did not preach ſo*
" *comfortably abroad.*" He uſed to wonder at
" the taſte of thoſe who love running from
" houſe to houſe.

" Though ready to part with his money to
" thoſe in want, he was exact in keeping an
" account of what he received and ſpent:
" *We muſt be juſt,*" he would ſay, " *before we*
" *are generous:*" this led him to be cautious of
" ſpending money upon himſelf.

" I have only to add, that the late Sir James
" Patty, who was a Brewer at Reading, had
" a ſervant who was a dreadful ſwearer, and
" accuſtomed to beat and abuſe the horſes; it
" was remarkable that at once he left off theſe
" evil practices. This being obſerved by Sir
" James, he enquired of him what had occa-
" ſioned this happy change of conduct: The
" man

" man replied, that he had been to St. Giles's, " and had there heard from Mr. Cadogan " what a dreadful thing ſin was, and likewiſe, " what were the means of deliverance. He " entreated Sir James to attend Mr. Cadogan's " Miniſtry, which he afterwards did."

A Pariſhioner of Chelſea adds in a Letter, that " for ſeveral Years he reſided at Chelſea " from January to June, dividing his time " between his two Livings. The firſt Sunday " in every Month he went to Reading, and " when reſident at Reading, he came every " laſt Sunday in the month to adminiſter the " Sacrament at Chelſea. He eſtabliſhed a " Lecture for our uſe every Tueſday Evening, " and when at Chelſea conſtantly preached " himſelf. In the Year 1783 he liberally con- " tributed to a ſubſcription for the relief of " poor Houſekeepers; beginning with a hand- " ſome ſubſcription, and went himſelf through " the Pariſh with the Church-wardens to ſolicit " the aſſiſtance of others. He liberally ſub- " ſcribed to the Poor every Chriſtmas, en- " couraging the Children in reading and repeat- " ing chapters, and the catechiſm.—On the " Sunday his dinner was always cold, that all " the Servants might attend divine ſervice twice " in the day."

A Lady

A Lady who conſtantly attended Mr. C.'s miniſtry at Reading has ſent me the following Prayer which he generally uſed before his ſermon; and which frequent repetition had fixed in her memory.

" O Lord! of thine own gift it cometh that " we do unto Thee true and laudable ſervice; " of thy great grace it is that we have the Word " of Life and Salvation before us; and of thy " ſtill greater grace that we have the promiſe of " the Spirit of life that gave it, to bleſs that " word, and to make thoſe means effectual: " We are waiting for this loving-kindneſs of " thine O Lord; We look for it in this Ordi- " nance of thine own appointment; We aſk it " in the Name of Jeſus Chriſt. O ſend us " not empty away! Open thine Heavens and " come down; ſtir up thy ſtrength and come " amongſt us; bear ſome freſh teſtimony to " the Word of thy grace this day; carry it in " the demonſtration of thy Spirit and power to " the hearts and conſciences of this Church " and People. Hear us thou God of our Sal- " vation; and anſwer and accept us in the Name " and for the ſake of the Lord Jeſus Chriſt! " who in mercy hath taught us thus to pray. " Our Father, &c."

The

The Reader I think will agree with me, that even theſe brief and ſcattered accounts of ſuch a man ought not to be loſt. If, as we obſerved at the beginning, his life cannot like that of ſome others amuſe by variety of viciſſitude and anecdote, it was becauſe duty fixed his foot, and vigilance his eye within the limits of his appointment; he gladly however ſecured any and every opportunity *to ſpend and be ſpent* as a Miniſter of Chriſt. Our Brother differed *toto cælo* from the timid, who ſhrink to nothing at the ſneer of a Fop,—the delicate who can only move where the path of duty is carpeted—or the frigid and half-hearted who require a thouſand reaſons to take a uſeful ſtep. I will not, however, affirm that he did not ſometimes err in the contrary extreme: his laſt illneſs is ſuppoſed to have originated in the quantity of extra duty which he undertook upon a particular occaſion; and I ſhall here relate another inſtance of this to which I was a witneſs, though it ſeems to tell againſt myſelf.

Being oppreſſed with my undertaking as Sunday Evening Lecturer of Chriſt Church Spital Fields, I requeſted Mr. Cadogan to aſſiſt me, though he had to come from Chelſea after doing the duty of his own Church. He came, however, with great readineſs, but on aſcending

aſcending the pulpit, and perceiving the extent of voice neceſſary to fill the largeſt Pariſh Church in London, crouded from end to end, he ſo exerted himſelf as to burſt a vein which filled his mouth and throat with blood: but deeply impreſſed with his ſubject, and animated at ſeeing ſuch a vaſt multitude hanging upon his lips, he determined, if poſſible, to ſuſtain the continued inconvenience. Some of us, indeed, perceived by his frequent interruptions, and his putting his handkerchief ſo often to his mouth, that ſomething was amiſs; but his zeal was ſo unrepreſſed by the accident, that he reminded us, for near an hour, of the *Baſils* and *Chryſoſtoms* of better days—Miniſters of whom it was ſaid that they thundered in the pulpit, and lightned in converſation.

Nor ought I to forget to mention, what I ſo often have had opportunity for remarking that, his fervent zeal was attended with an unfeigned charity.—" I do not," ſays the admirable *Paſcal*, " admire a man who has one virtue in per-" fection, if he does not poſſeſs the oppoſite " virtue in an equal degree. This was the " accompliſhment of *Epaminondas*, that he had " the greateſt valour with the greateſt huma-" manity.—A man never ſhews true greatneſs " in being fixed at one end of the line; but he

" ſhews it to admiration, if he touches both " extremities at once, and fills and illuſtrates " all between."

This is true; and yet, methinks, Mr. Paſcal might have illuſtrated his rule by a better ſtandard than Epaminondas: that is, by a Character which no man could *invent*, and who exhibited *every* virtue perfect in kind, and perfect in contraſt. He, indeed, by the application of this rule, ſtands diſcovered as the *chief among ten thouſand, and altogether lovely*; but who beſides Himſelf could ever abide the teſt!

A meaſure, however, of this excellence, not only in temper, but in ſentiment, I have often remarked in my friend.—He had been brought up, and certainly remained to the laſt, what many would call a high churchman; but I have heard him expreſs the moſt heart-felt ſatisfaction at the ſucceſs of a ſteady and evangelical diſſenter.—" *Chriſt is preached*," he would ſay, " *and I therein do rejoice, yea, and* " *will rejoice.*"* It alſo as fully appears that he was a decided calviniſt; but he was the reverſe of a bitter and contentious one. Firmly

* See alſo his Letter at the end of this Volume to the Rev. Mr. Kingſbury of Southampton.

as

as Mr. C. held the more clear and important truths of revelation, and in which enlightened men of all ages have ſufficiently agreed, he was, nevertheleſs, aware how much human explications had obſcured others :—points which have been maintained or oppoſed by the ignorant and raſh with a deſperate confidence, but which the learned handle with caution, and the humble ſtudy, like pious Hervey, on their knees. But ſettled as he was in his own views, he was ſo far from undervaluing or weakening the hands of a uſeful miniſter on account of what he deemed only an error in his judgment of no very dangerous tendency, that I know ſome good men, and wiſe men too, who could not have kept pace with him on the following occaſion.

When I recommended to him Mr. Robinſon as a curate, he told me he had been treating with Mr. Powel, who had been mentioned to him as a truly pious and uſeful man, but who had written to him, objecting that their creeds were ſomewhat different; and that he could not preach particular Redemption. " I wrote " for anſwer," ſaid Mr. C. " come to me " directly, and preach among us Redemp- " tion freely, fully, and eternally by the blood " of Chriſt, and croſs *general* and *particular* " out of your Creed."

The ſame may be ſaid as to his reading; thoroughly ſettled in his mind, and determined in his principles, he gave Archbiſhop Leighton the preference to any human author; but you might have found him remarking with delight on the works of Fenelon or Queſnel, of Baxter or Erſkine, of Biſhop Horne, or his biographer Jones; though on ſome points he could not but wiſh that they had expreſſed themſelves otherwiſe.—"*They that are not againſt us*," he would ſay, "*are on our ſide.*"

It has often been remarked how much a congregation, in a courſe of time, is formed by the character of the miniſter it reſpects; not only ſo as to adopt his ſentiments, but his very expreſſions and manner. This ſhould deeply impreſs a Miniſter with the importance of *temper* as well as truth; and lead him, while he is anxious to deliver ſound doctrine, to be anxiouſly concerned alſo as to what *manner of ſpirit he is of* in the delivery; for that ſpirit will certainly be adopted and propagated;—he will beget children in his own likeneſs. It is alſo lamentable to conſider that, through the depravity of our common nature, the *Waſp* of a church can more ſpeedily multiply his kind, than the *Bee*. Who could not teach a hundred to bite and ſting

in leſs time than he could bring even one to prepare honey?

Happy am I in bearing a teſtimony to the ſtate of thoſe who might properly be called his people at Reading: they were ſuch as one might expect would grow up under the Miniſter here deſcribed. Like his MASTER, he was the plain preacher to the poor; the ſtriking *example* of the rich; the large-hearted friend of all; watching and rejoicing over a flouriſhing people. As he himſelf was the reverſe of the nibbler or the groveller, ſo were they. Speaking of them as a body, and that with very few exceptions, they were for a long time ſtrangers to thoſe *morbid ſymptoms* which precede the ſpiritual death of a Goſpel Church. You would have heard among them no unhinging diſputes about government in church or ſtate;—no *vain janglings* whether the private notions of John a Nokes were preferable to thoſe of John a Stiles. —*No ſtrifes of words* about nice points and diſtinctions on which the beſt of men in all ages have agreed to differ. Nor were they anxious to know where a new preacher could be heard, for they heard none with ſo much pleaſure as their own.

Does any young miniſter who may read this account, wiſh to aſk how this peace and proſperity was effected? I can tell him, that it was effected by the bleſſing of God upon the practice of his own rule—"SPEAKING THE TRUTH IN LOVE." Mr. C.'s aim was high, his heart was warm, and his determination wiſe in abandoning inferior conſiderations in order to carry main points. Taking with their Paſtor this ſuperior ground, his people were raiſed above that low and unhealthy atmoſphere where a kind of moral jaundice, fevers, and conſumptions turn in the end a Church into a Deſert.

The manner in which our Brother laboured, and the proſperity attending his labours, were like thoſe of the Farmer in ancient times, who when accuſed of witchcraft on account of his crops being ſo much greater than thoſe of his neighbours, brought to the tribunal his Plough, his Oxen and his Labourers, crying *Here are my Sorceries!* And I muſt tell the Reader that ſuch a Sorcerer was Mr. C. in this reſpect, and ſo truly had he won by truth, love, and labour the hearts of his people, that when a miniſter has mentioned his name in the pulpit, though many months after his death, a great number of his people have burſt into tears. This fact I have from his worthy friend Mr. Tanner

Tanner of Reading, who preſented the annexed plate of his monument to the preſent work.

That a People ſhould be deſirous on the death of ſuch a miniſter to inſcribe his name, and their ſorrows on marble, was grateful, but not very uncommon; but to wear it in their hearts as a name

" —— —— —— —— for ever dear!
" Still breath'd in Sighs, ſtill uſher'd with a Tear!"

Theſe are, indeed, funeral honours that belong to no ordinary characters. And may thoſe who have thus teſtified their regard to the Truth and its Miniſter, continue firmly united in the faith and love which they have been taught! May they ſtill proceed under that great Shepherd who is *the ſame yeſterday, to day, and for ever!*— And may their children to the lateſt poſterity be partakers with them of the ſame grace!— I will not ceaſe thus to *pray for the peace of Jeruſalem—They ſhall proſper that love thee.*

But our Lord has forewarned us to expect that however hard the huſbandman may labour, and however good the ſeed which he ſows, there will come a *labourer* of a different character—an *enemy* intent upon miſchief, who will ſow tares in the ſame field. That ſettled

and proſperous congregations may be ſecured, and their miniſters kept awake to prevent as much as poſſible the attempts of this enemy, I will mention a painful occurrence that took place juſt before Mr. C.'s death.

After a long and ſucceſsful miniſtry at Reading, the mind of my Friend was grieved at obſerving a diſpoſition in a few of his hearers to ſeparate from him. The Congregation in general were ſuch as has been deſcribed, and conſequently continued unſhaken in their attachment; but he ſaw that the departure of even a few had a tendency to deſtroy that unity which had ſo long and ſo happily prevailed: he alſo feared the effects of a ſeceſſion; for, though the Father may have a numerous family, his heart will yearn if but one of his children is in danger.

Though no ſubſtantial reaſon could be urged for ſuch a ſtep at that time, yet the caſe was eaſily underſtood by thoſe among us who had been witneſſes to ſimilar ſeparations, and who had alſo felt the pain and diſcouragement which they muſt give to one who is watching for the ſouls of his people, whether in the Church, or as a Diſſenter.

Whenever

Whenever the Goſpel is removed from a people, they who know the value of it, will no doubt pray earneſtly for it's return; and employ every mean in their power that they may again enjoy this grand Ordinance of God for the enlightening and healing of the Nations. But there is a reſtleſs ſpirit in man, even *while the Goſpel remains*, and is adminiſtered by a CADOGAN: this, with the charm of a new thing, and the love of being ſomething, ſomewhere, prompts him to liſten to trivial objections, imagined improvements, and ſpecious propoſals. He will then ſtumble at a ſtraw in his former Church or Miniſter, as if the evil was *without* him, inſtead of being, where it generally is, *within* him.

Unmindful now of the old device, "*divide* "*and conquer*," he will even ſometimes be found crawling from the cedar to the bramble, ſaying, *rule thou over us*.—I need not remind the Reader how the Apoſtle mourned over needleſs and pernicious diviſions of this ſort, and laboured to prevent them. To divide for the *truth's* ſake is the ſpirit of martyrdom; to divide for *ſtraws* is the ſpirit of ſchiſm, and ſtands among the works of the fleſh.

But

But the Apoſtle aſſures us that there muſt needs be ſuch ſchiſms in the Church, *that they which are approved may be made manifeſt.* And nothing convinces *good* men, who have been drawn into miſtakes of this kind, of the evil of ſuch errors, like the coſtly experiment of loſing ſuch a Miniſter as Mr. Cadogan.— It is then that they perceive the meaning of that text, " *though ye have ten thouſand in-* " *ſtructors in Chriſt, ye have not many* FA- " THERS :" the loſs is often found irreparable; and bitter recrimination takes place of frivolous objection. I dwell on this ſubject for the benefit of thoſe profeſſors among whom the light of eternal life ſtill ſhineth, and a heart of paternal love ſtill watcheth, but neither are duly prized.

Our Brother obſerved the operation of this diviſion with much concern, and expreſſed it to his intimate Friends. I could mention ſeveral expreſſions of his uneaſineſs on the account which I wiſh not to record: but what he mentioned to Lady Catherine Murray diſcovers ſo much of the character of a true Shepherd, that I ought not to omit it. After informing her of the above particulars, " I ſent," ſaid he, " for ſome young men, to whom my miniſtry " had been bleſſed, and whom I ſuſpected had " been

" been tampered with by this faction; and " after diſcourſing ſome time with them on the " danger of their being drawn aſide, and my " own diſtreſs on their account, they burſt " into tears;—they wept, nor could I refrain " from weeping with them."

I have now delivered to the Reader ſuch particulars as I could collect, and have delivered them as I received them; omitting nothing that I could conſider as authentic, or worth inſertion: and I believe that any error which may be diſcovered can be but ſlight and circumſtantial at moſt. In the remarks I have made, I have ſtudiouſly endeavoured to cut off occaſion of offence from ſuch as ſeek occaſion; but I know the difficulty if not impoſſibility of this; and therefore muſt repoſe in a good intention, and the conſciouſneſs of having declared what I believe to be the truth.

We now come to that period when the Church felt a ſhock which, in ſome reſpects, it had not felt for years before. When we thought from Mr. C.'s age, vigour, and importance that his ſplendid lamp would ſhine for many years to come, and when it was not even known that he had been ill, it was ſaid " *he is dead.*" Such, indeed, was the ſhock to myſelf and other of his

his intimate friends, that lamentation could only give place to reflections like theſe.—Who, after this, can plan upon years to come from preſent health or importance of ſtation!—Or who can pretend to be the interpreter of a Providence that often defies even conjecture!—What is the value of that hope which could make ſuch a man willing to depart!—and What an admonition to us all to *work while it is day!*

His laſt moments, however, are of too deciſive and intereſting a nature to be ſlightly marked; and, therefore, after having compared the account publiſhed in the Sermon preached at his funeral, with the remarks made by thoſe who attended him, I ſhall conduct the Reader to a ſcene always affecting, and ſometimes highly inſtructive.

" The Chamber where the good Man meets his Fate,
" Is privileg'd beyond the common Walk
" Of virtuous Life; quite in the verge of Heav'n.—
" You ſee the *Man*; you ſee his hold on Heav'n.—
" Heav'n waits not the laſt Moment; owns her Friends
" On this ſide Death; and points them out to Men."

Mr. Robinſon his curate, having buſineſs from home, Mr. C. undertook the whole duty of his Church, on Sunday, January 7, at which he read prayers and preached three times. It was a ſevere day, and, after his evening duty, he

he walked out to baptize a child; by theſe exertions he appears to have been injured.

On Thurſday Evening, January 12, he was ſeized after preaching upon Pſalm lxvii. 1. with an inflammation in his bowels; medical aſſiſtance being called in, he was conſiderably relieved.

On Tueſday the 17th, about one o'clock in the afternoon, he relapſed, and ſeemed perſuaded that he ſhould not recover; ſaying, *this is for the grave*. Upon his going to bed, Mrs. C. aſked him if he could pray, he ſaid, yes; ſhe ſaid, are you happy in your Soul? he ſaid *yes*, *happy*, *happy*, *happy*, *all is ſafe*; *but bring me the Bible and read:* where, ſaid ſhe, ſhall I read? he replied *where you will*; ſhe opened at the 8th Chapter of Proverbs, and when ſhe came to the words "Whoſo findeth me findeth "life," he ſaid *ſtop*, *ſtop*, *that is enough for me*. Soon after ſhe read to him the 23d Pſalm, when he began to doze.

About two o'clock he ſaid to his medical attendant, *I ſhall die*, *but I bleſs God all my affairs*, *temporal and ſpiritual*, *are ſettled*. Through the afternoon he continued in great agony,

agony, but without the leaſt appearance of impatience.

At eight he called Mrs. Cadogan, and ſaid, *I don't think I ſhall recover*; and, after ſpeaking to her about ſome temporal concerns, he bleſſed her. She then lay down by him, and he put his arms round her, and ſaid, *I cannot return to you, but you ſhall come to me.—Set the Lord before you in all your ways, and that will bring you peace at the laſt.*

In the Evening he grew eaſier, and thought himſelf better, but at ten o'clock he felt himſelf ſo much worſe, that he ſaid to his medical attendant, *I am going—I am dying—it is well—I die in the faith of the Lord Jeſus, and in love with all mankind*; and concluded with an expreſſion of peculiar affection towards all chriſtian brethren; but, as his voice faultered, and was very low, the preciſe words could not be aſcertained.

About twelve o'clock he ſaid to the ſame gentleman, (preſſing at the ſame time his hand very affectionately as he ſat by the bed ſide) *Truſt in the Lord with all thine heart, and lean not to thine own underſtanding; in all thy ways acknowledge Him, and He ſhall direct thy paths.*

During his illneſs, he was continually uttering paſſages of Scripture. At one time he ſaid with exultation, *Though I walk through the valley of the ſhadow of Death, I will fear no evil, for thou art with me, thy rod and thy ſtaff they comfort me:*—and, probably recollecting the laſt words of the venerable Miniſter whom he was following to glory, he cried, *Holy, Holy, Holy, Lord God Almighty, bleſſed for ever and ever*, and added AMEN! with an energy that ſurpriſed the hearers.

To one, who ſtood weeping at his bed, he ſaid, *Grieve not for me, I am taken away from the evil to come*, and ſoon after added, *Lord now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy Salvation.*

His deeply afflicted Partner, who inceſſantly watched him with her arm under his head, about two o'clock on the Wedneſday morning begged him to pray for her, particularly, that ſhe might follow him whither he was going, he ſaid, "*ſeek the Lord, and be reſigned to his* "*will, and you ſhall.*"

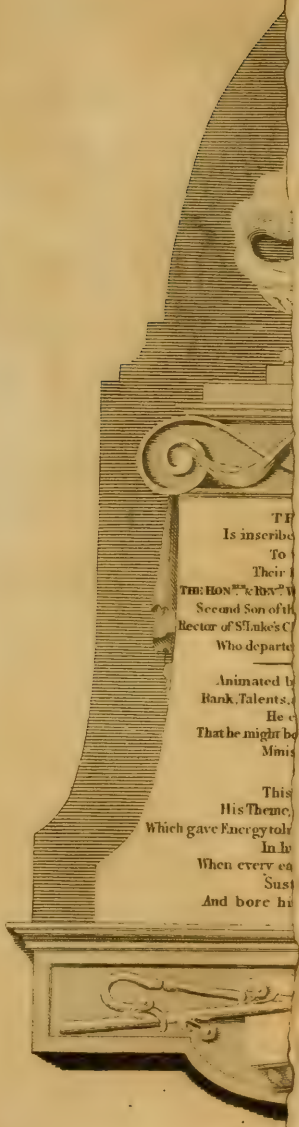
Perceiving his departure near, he called for a ſervant who had lived many years with him, and ſaid, *I thank you for all your faithful ſervices;*

ſervices; God bleſs you.—From a difficulty of breathing he ſuffered much, but was obſerved to be continually praying;—repeating, at times, *not my will but thine be done;* and, praying, departed to begin his work of eternal praiſe, January 18, 1797, aged 46.

I heartily join the ſentiment of my excellent friend and brother from whoſe ſermon I extract ſome of theſe particulars, that "The multi-"tude who attended his funeral with their "ſighs and tears, yielded a far more real "honour to his memory, than all the empty "pageantry of this world could poſſibly "afford."

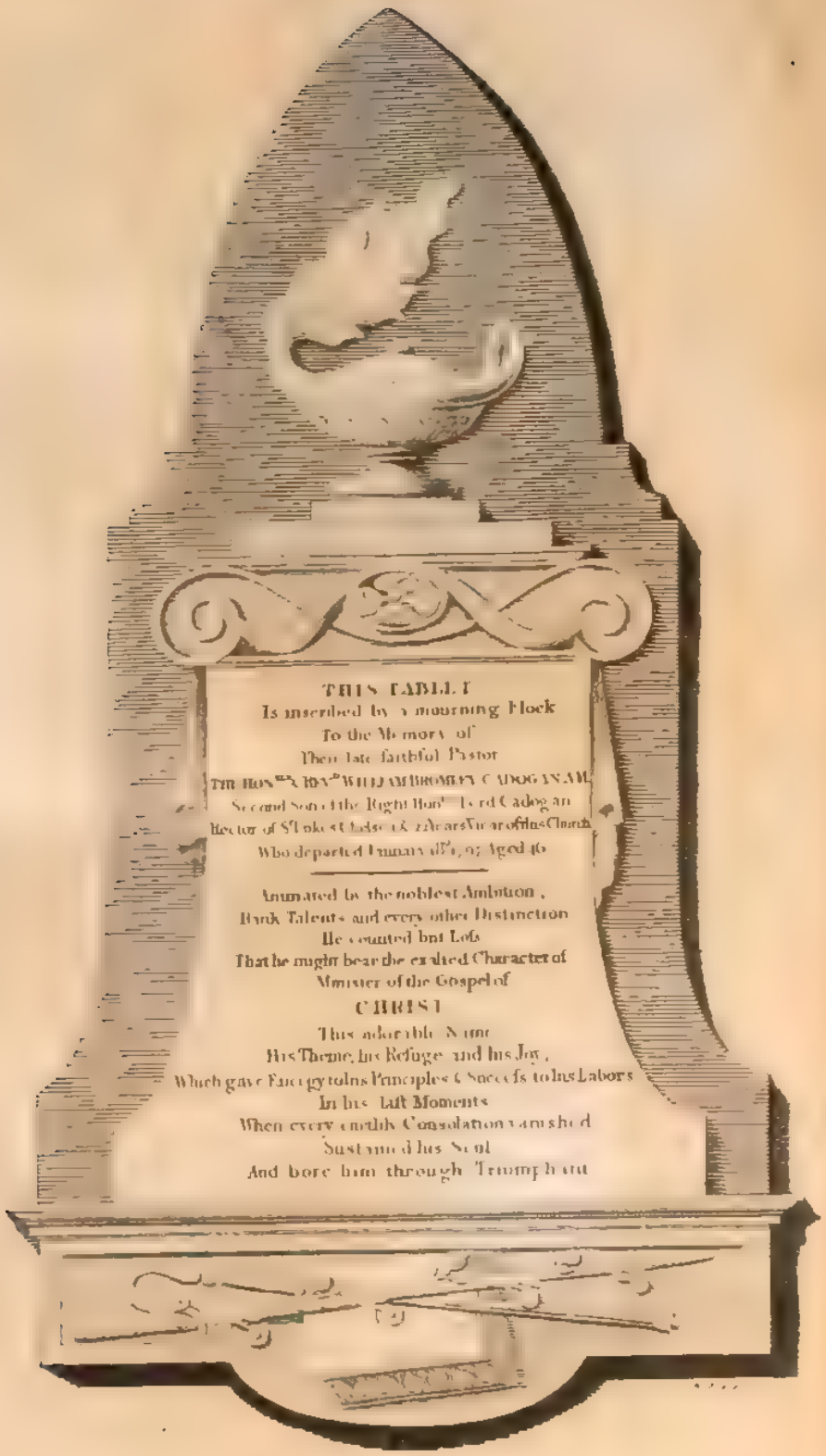
IT may ſeem unneceſſary to enlarge on a Character which has been already ſufficiently deſcribed; I ſhall, however, indulge myſelf, and the friends of the deceaſed, in marking more expreſsly ſome features that have been but ſlightly touched, and noticing others which it has not before lain in my way to mention.

To begin with his domeſtic and familiar habits; he was at all times the affectionate huſband of a wife whoſe tender health needed great



Monument erected to the memory of
in St Giles's Church,

Published as



Monument erected to the memory of the late Hon^ble W^m Bromley Cadogan A.M
in St Luke's Church Chelsea on the West [illegible]

great attention, but not greater than ſhe received:—a kind maſter;—a warm and hoſpitable friend; to which many beſides myſelf can bear ample teſtimony.—He had early contracted a ſcowling ſort of aſpect which might have led a ſtranger to doubt of his being ſo amiable and benevolent as he really was: and ſpoke ſometimes with a kind of bluntneſs, heightened by a rough and deep toned voice, which concealed, at the moment, a humility which was ſterling, and quite diſtinct from that affectation of meekneſs—that counterfeit lowlineſs which crawls and drivels to be admired, but which, when oppoſed and detected, fumes and ſtings.

But though a man of his plainneſs, ſimplicity, and ardour of purſuit could never ſtoop to "ſtudy the graces," he had that dignity of manners, and attention to the decencies and decorums of good breeding which might be expected in the Son of Lord Cadogan.

Some, however, who were intimately acquainted with his habits till within a few years of his death, thought his temper very warm; —that he was apt to be raſh in aſſertion, and at times ſevere in reproof, though grace had greatly corrected theſe defects. I cannot ſay that I never obſerved any thing which might give occaſion

caſion to theſe remarks, but I can ſafely ſay that I never obſerved *any thing* which tended to invalidate that general character of him given in the preſent Memoir. Had it paſſed under his own eye, he doubtleſs would have added humble confeſſions of many other defects. I alſo am ready to acknowledge that I cannot help writing *con amore* on this ſubject. It is the fault of every memoir I have ſeen written by a friend. Impartial biography is to be found only in the Scriptures. After, therefore, telling all I know of his defects as well as of his excellencies, and that as I am able, I muſt be content to fail where others in accounts of their friends could not ſucceed. I ſhall only add that, he muſt poſſeſs no common ſhare of malignity, who is capable of abuſing ſuch a conceſſion.

Viewing him as a MINISTER, he had ſet out with all the advantages which one of the firſt ſchools and univerſities could afford; but he ſeems to have ſoon diſcovered how miſerably deficient that miniſter muſt be, who ſtops at the learning of the ſchools. While he could have diſtinguiſhed himſelf as a ſcholar, the following remark which he makes upon Mr. Romaine in his funeral ſermon, will as ſtrictly apply to himſelf, "The errors and vices of the heathen, "however

" however ornamented by rhetoric or poetry,
" were diſguſting to a heart purified by faith;
" he therefore turned from profane to ſacred
" literature."

The ſimple fact is that, what *he once counted gain*, he learned afterwards *to count but loſs for Chriſt*. I remember hearing him ſay, " I have
" no patience now to read Homer, Virgil, or
" Horace whom I uſed to idolize. To a man
" who enters into the views of the Bible, they
" become not only inſipid, but often diſguſting.
" In genius, taſte, and elegance they never
" have been excelled, but (as Dr. Horne alſo
" remarks,) in almoſt every thing elſe worth
" knowing, they were as ignorant as the beaſts
" that periſh."

The Scriptures, indeed, he had ſtudied day and night in their original languages: he had ſtudied them critically, and in their connection, till he was familiar with them beyond moſt of his contemporaries. His mind was a concordance and harmony of Scripture. He quoted with amazing facility (not at random as ſome do, who diſtinguiſh not ſound from ſenſe, but) whatever tended to explain or illuſtrate the point before him. To this may be added that his diction, like that of the original he ſtudied, was ſo

plain and perſpicuous, that the meaneſt of his hearers might clearly underſtand him.

Learned like Moſes in all the wiſdom of his day, he diſcovered what far ſurpaſſed it all, and became a ſpecial *witneſs* and *example* of the truths he was ſent to teach. To which of us all in the Miniſtry could thoſe words be ſo ſtrictly applied? *By faith, when he was come to years, he refuſed* the honours to which he was born; *chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt his greateſt riches.*

The Philoſopher may declaim on the vanity of human greatneſs; he may alſo ſpeculatively perceive the truth of his principle; but to feel it abiding at heart, and to act upon it humbly and conſiſtently through life, requires a *grace* which our brother actually poſſeſſed, and nobly demonſtrated thereby, that *this is the victory which overcometh the world, even our faith.*

His firm and decided adherence to the Government he was placed under both in the Church and in the State, will ſufficiently appear in the following Diſcourſes; and his readineſs to inſtruct the ignorant, recover the wandering, viſit the

the ſick, promote uſeful inſtitutions, and relieve the diſtreſſed, have been already deſcribed.

As a WRITER, he certainly did not excel: he thought ſo himſelf, a diſcovery which much inferior writers ſeem not to have made; it was probably on this account that he publiſhed ſo little. The following pieces, delivered to me by Mrs. C. for republication, will ſhew the dates and occaſions of their being printed. Beſides which, he publiſhed a Memoir of the life of the Rev. William Romaine, to whoſe eminent piety and uſefulneſs he bore a faithful teſtimony. I cannot help adding that, the Reader will ſee more of him in his Letters, than in any thing he publiſhed.

As a PREACHER, he certainly ſtood high, and I may ſafely affirm this, though his voice was rough, his utterance rather indiſtinct, and at times unpleaſantly monotonous. I am alſo ready to acknowledge that (like many other uſeful men) he was more qualified to make the Aſſault, than to conduct the Siege.—He was more of an *Ajax* than a *Ulyſſes*;—more of a Herald than a Caſuiſt. His memory indeed was remarkably ſtrong, his mind firm and vigorous, and his diſcourſes ſtudied; but he had little Imagination, Taſte, or Ear.—Plain and convincing,

deciſive and commanding, he exhibited truth in the maſs, and characters in the general with great effect; but to diſcriminate with accuracy—to touch the ſtrings of the heart with ſkill—and to meet objection in its different forms, were talents he did not poſſeſs himſelf, though he knew how to value them in others.

I fear not, however, again to aſſert that he was a Preacher of eminence in point of effect; and ſuch a one as will ſcarcely be conceived by thoſe who know him only by the ſermons which he printed. For if he had not the Apoſtle's addreſs, yet, like the Apoſtle, he had ſuch a deep and evident perſuaſion of the truths he taught, that he ſeemed more like a man talking of what he *ſaw*, what he *felt*, and what he kept firm *hold* of, than of what he had heard or read. He had ſuch a conviction of the reality and importance of divine Revelation that, he did not treat of it as ſome do, who ſeem to doubt whether it would bear them out ſhould they go all lengths with it. Theſe, like children venturing on ice newly frozen, ſtep and ſtep with tender tread, fearing leſt the next venture ſhould ingulph them: He, on the contrary, having knowledge of the foundation, ſtood upon it as on the everlaſting hills, and from thence, as one

one bearing the meſſage of Heaven, boldly called the World to account.

In treating of his grand theme, the glory of the Redeemer, I know not that he has left his equal upon earth: He often ſpoke upon this ſubject with an authority and unction, that unbelief ſeemed but folly, and vice madneſs: and thus he proceeded, till a holy ſympathy was propagated, and men left him, like ELISHA after the Mantle was caſt over him, wondring what had ſo ſtrangely carried them away from the Plough and the Oxen.

To ſay any thing further of Mr. Cadogan as a CHRISTIAN ſeems needleſs. His piety was not only tranſparent, but ſplendid. I doubt not but many who, tied and bound by the chain of their ſins, could not approach his faithful miniſtry, ſaid as he paſſed their doors, "*Let me die the death of the righteous.*" His life was a Sermon, known and read of all men who did not wilfully ſhut their eyes againſt the light of it; and I am happy at the concluſion to add ſo reſpectable a teſtimony as the following, from a ſermon preached by the Rev. Dr. Valpy of Reading, on the Faſt Day, March 8, 1797, at St. Lawrence's in that town, before

Mr. Juſtice Thompſon and Mr. Juſtice Lawrence, the Judges of Aſſize.

" I am taken away from the evil to come," " were among the dying expreſſions of a late " great and good Paſtor of this Town ;—of " whom it may be truly ſaid, that he taught " the nobleſt truths of Chriſtianity with the " zeal and fervor of a primitive Father of the " Church ;—and that he practiſed in ſpirit and " in truth the leſſons that he taught. Like his " great Maſter, *he went about doing good.* " Raiſed as he was by birth and connections to " claim the higheſt honours in the Church, he " preferred the uſeful taſk of preaching the " Goſpel to the poor, to the ſplendid ſcenes of " public life. His great object was, to preach " the Kingdom of God, and to teach thoſe " things that concern the Lord Jeſus, with all " confidence and boldneſs. In all things he " ſhewed himſelf a pattern of good works ; " and he, who was of a contrary part, had no " evil thing to ſay of him.

" He is taken away from the evil to come." " But all things have worked together for good " to him. " He is taken away !" but he ſtill " lives in the bleſſings of the Poor, in the hearts " of

" of the Good, in the applauſe of Angels, and " in the rewards of the Almighty."

AND now ſhould any one of my Brethren in the miniſtry have peruſed this Memoir, whoſe doctrines and habits are different from thoſe deſcribed in the latter part of it, let me affectionately urge it upon him for his own ſake, as well as that of his people, to put the following queſtions to his heart.

" Am not I at this time under thoſe very prejudices againſt vital religion, and its miniſters, from which Mr. Cadogan is ſaid to have ſo happily emerged?—And yet has my way of preaching ſucceeded like his?—Has God ſet his ſeal to it, in awakening and reforming ſinners as he did to his?—Has not my Learning, or Morality, or Orthodoxy, ſerved me for a reputation and a reſt ſhort of the true one?—Has not the fear of man proved a ſnare to my heart, in ſtifling my convictions, and fettering my efforts?—Whatever I may ingeniouſly plead in my defence, does not my conſcience declare that to deny myſelf, take up the croſs, follow Jeſus Chriſt, and confeſs him and his cauſe before men has not hitherto been my plan?"

Let

Let me, however, remind ſuch a one of the admonition of our Maſter, that except we *thus* follow HIM through an ungodly world, we cannot be even his *diſciples*, and much leſs his Miniſters.—We may be any thing and every thing in the World, but we ſhall be nothing, or worſe than nothing in the Church.

Till we Miniſters have wreſtled with God like Jacob, prevailed with him, and obtained his bleſſing, can we expect to prevail with men?—Can we be wiſe to win ſouls to God, while we reject his counſel as to the *right way*?—Can we anſwer at his bar when the cries of periſhing ſinners, once committed to our care, are witneſſing againſt us?—Or will it *There* excuſe our negligence that we could point out the enthuſiaſm or knavery of ſome who were active? On the contrary, the effects often produced by evangelical truth when found in bad hands, ſhould rouſe us to the conſideration of what might be expected from it in better!

A weak man may expoſe the Truth, and a bad man may pervert it, yet ſuch honour has God put upon his Goſpel, as ſometimes to afford it an evidence which the *preacher* of it muſt otherwiſe deſtroy. Folly and craft mixed with the truth, like any foul matter falling

ing into a medicine, may impede its good effect; yet as there are medicines ſo potent as to work a cure through all impediments, ſo the Goſpel is found ſometimes prevailing through circumſtances which ſeem compleatl y calculated to render it of no effect.—But being the true *medicina mentis*, even the empirick that ſtumbles on this ſpecific will often cure, where the regular phyſician, purſuing ſome preſumptive theory may kill. Surely I need not inſiſt, that nothing is farther from my intention than to countenance empiriciſm of any ſort! I am endeavouring to ſhew in a variety of ways, the efficacy of that remedy our Brother exhibited, and not to extenuate the abuſes or abſurdities that too often mix with and contaminate it.

And what this remedy will produce, when found in a heart and a hand like Mr. C.'s, we have full evidence before us.—We ſhould enquire, "What had this man diſcovered?—What valuable *conſideration* had he received, that he ſhould ſo determinately turn his back upon all other conſiderations?—What did he *feel* when, like Moſes he preferred the reproach of Chriſt to all the honours and emoluments which lay directly before him?—What were the *principles* which ſo diſtinguiſhingly purified his heart and life, gave efficacy to his labours,

labours, bore him up to the laſt, and made his very name a ſavour?"—If we are to judge of cauſes by their effects, ſurely here is another and a noble proof, that the Goſpel is the *power of God unto ſalvation*; and that HIS was the true knowledge of it.—I thank God for ſuch a teſtimony to the Truth in a day of rebuke and blaſphemy like the preſent.—May it never be reſiſted!—May it never riſe in judgment againſt Him that *records*, nor againſt Him that *reads* it!

I ſhall mourn if this addreſs, inſtead of being received in the ſame ſpirit as it is written, proves an occaſion of offence to any. I would ſtrive with the Apoſtle to avoid giving ſuch offence to any one as far as I honeſtly could. I am, however, aware that ſome who have patiently paſſed through the *hiſtory*, will be ready, like the auditors of Stephen, to take umbrage at the *application*. But with the beſt of cauſes, the beſt of examples, and, as I truſt, with the beſt of intentions I will proceed. Nor is it to men who are at enmity with theſe truths that I now ſpeak, though for even ſuch I deſire continually to pray. *They are of the world: therefore ſpeak they of the world; and the world heareth them*; but they themſelves will neither hear nor bear the truth.

But

But to Men of more tender and enlightened conſciences let me ſay, ſhall we—we Miniſters and Stewards of the myſteries of God not reſolve diligently to ſtudy and faithfully to inculcate them? In us, even to be unſkilful, or unreſolved, is to be deeply criminal. Shall we not lay it to heart, how many are looking up to us for inſtruction in the things that belong to their peace?—Souls dependant upon us for it —committed to us—many of them in ſimplicity taking each of us by the hand, ſaying "lead us, take care of us, direct our ſteps in "the way of life, for THOU art our *Guide*." Souls alſo dropping one after another into eternity, before they can have their minds well directed to meet it?—The beſt, the wiſeſt, and the moſt laborious miniſters of Chriſt when they think of theſe things, tremble at their office;—what then ſhould others do!

I would, therefore, urge it firſt upon my own heart, and then upon that of every one conſcientiouſly engaged in the ſacred office, to go aſide and daily revolve, "Is my bible true? What are the truths it contains? What awful and aſtoniſhing proſpects does it preſent of that World into which miniſters and their congregations are haſtening! Should not every nerve be ſtrained to bring men aquainted with

with theſe truths,—eſpecially ſuch as are particularly committed to my care! And if in the faithful diſcharge of this duty, the reproach of the fearful and unbelieving, as well as of the profane, lights upon me, let me, in ſuch a cauſe, reſolve to be ſingular—let me dare to be right—let me *become a fool, that I may be wiſe!*"—Yea I would add ſtill more, let us with our late Brother, *rejoice in that day and be exceeding glad, for great is our reward in Heaven, for thus* treated *they the prophets which were before us.*

I go on to ſpeak freely, becauſe I know there are many of my Brethren who are ſeriouſly ſeeking to do good in their pariſhes, but are diſcouraged at obſerving how little fruit appears after many years labour. I have heard them expreſs it; but I have heard it without ſurpriſe. Whoever conſiders the guilty and grovelling habits of men, and aims to erect their minds to the higheſt objects, and to implant habits of faith and holineſs, ſhould, before he attempts building ſuch a tower, *ſit down and count the coſt.* He propoſes a moral miracle, and ſhould contemplate the *means* as well as the end. Power belongeth unto God: and he has a right to annex the communication of it to what ordinances he pleaſes. Had Moses, inſtead of lifting up a ſer-

a ſerpent, and directing the Iſraelites to look to that alone as God's ordinance for healing them, been ſo weak and preſumptuous as to have employed remedies which ſeemed in themſelves more eligible, the Iſraelites might have concurred with him in the application, but would have died of their wounds.—Had CADOGAN proceeded as he began, ſome good would have been done among his people, becauſe he knew ſomething of God's remedy, and employed what he knew; but no ſuch extenſive benefits as thoſe which followed when he knew the way of the Lord more perfectly, and determinately rejected every other. *Then* it was that, working with God, he prevailed with men;—like JOSEPH, *the Lord was with him, and the thing that he did, the Lord made it to proſper.*

Some, indeed, may attempt to reſiſt this fact; and what fact, when it bears hard upon men's intereſts or humours, will they not attempt to invalidate? But a man might as well go about to prove that Robeſpierre was not outrageouſly miſchievous, as that Cadogan was not eminently uſeful. Let us not then be deceived by thoſe ſelf-flattering and falſe ſtatements with which the profane or the phariſaical attempt to intrench themſelves—reſiſting and miſrepreſenting true religion, by raking together a few ridiculous

ridiculous or ſcandalous abuſes (rejoicing in evils which we lament) while they wilfully cloſe their eyes to the moſt cogent facts and arguments. Which of us, if he were ſo blindly or corruptly diſpoſed, could not with even feeble abilities, thus decently dreſs out the carcaſe of a dead profeſſion as *Michal* did an image, when David himſelf was gone; till on the matter being examined, behold! *there was an image in the bed, with a pillow of goat's-hair for his bolſter?*—Ah how eaſy is it in health and eaſe, for men to loſe ſight of the nature and value of true religion, and of that dying pillow when the mere images of it will yield them no comfort! And much more to loſe ſight of THAT DAY when ſuch images muſt be examined and expoſed!

Nor let us be impoſed upon by the ſound of words, as if ſomething *new* in religion was here advanced. Let any one ſatisfy himſelf on this head, by turning to the Reformers—the articles of our Church—or the writings of its moſt eminent and uſeful Biſhops. Wherein did the principles of *Andrews* and *Davenant*, *Hall* and *Uſher*, *Reynolds* and *Leighton*, *Hopkins* and *Beveridge*, *&c. &c.* differ from thoſe of our departed friend? If he differed from others, it was becauſe he ſo intirely agreed with theſe.

theſe. Both they and he were convinced, that till the heart is humbled and animated with the principles and promiſes of the Goſpel, we ſhall exhort men in vain to the performance of its duties, and till then, even ſuch performances muſt be undertaken on a wrong principle. It is therefore the good *old way* that ignorance ſo frequently miſtakes for a *new path*. Mr. C. choſe that *old* way for himſelf and his people; they *walked therein, and found reſt for their ſouls*. Many of them have accompanied him to glory, and, if, after his departure, the reſt ſhould ſo wander and degenerate as to return to the world from whence they came out (a ſuppoſition not to be admitted) ſtill the fact remains, under his miniſtry they were called out from that world, under the ſame they walked towards the world above, and where I alſo truſt he will meet them *as his crown of rejoicing in the day of the Lord Jeſus*.

Let us then no longer *halt between two opinions!* Eſpecially as they lead to two ſuch oppoſite and important reſults. Soon will an eternal world open upon us, and the Kingdom of our Redeemer break forth with an unutterable ſplendour and irreſiſtible conviction, to the honour and joy of his friends, and the eternal confuſion of his enemies. He has warned us

 that

that the gate of it is ſtrait, the way narrow, and comparatively few are found walking therein: and if we perceive this, ſhall men in our predicament conſult the taſte of a blind, diſordered and periſhing world about it?—or aſk leave to declare it plainly?—Let us know men better, love them more, and fear them leſs, that we may *both ſave ourſelves and them that hear us.*

But whatever zeal we may attain for evangelical principles, let us be no leſs zealous to follow our Brother as he followed CHRIST, in a parental tenderneſs and forbearance towards thoſe that oppoſe themſelves, *if God peradventure will give them repentance to the acknowledging of the truth.* If we would ſucceed as Mr. C. did, "We muſt," to uſe his words, "ſhew "theſe people a more excellent way—we muſt "overcome evil with good;—we muſt pray for "them as Chriſt did, for they know not what "they do." We muſt, like him, ſhake hands with the man that would inſult us, and by a friendly approach to the houſe of an enemy, attempt to diſarm his heart *. Benevolence of character is a ſort of eloquence that is underſtood in every country, and which every one finds it very difficult to reſiſt: Chriſtian Love is a ſtill higher principle, and has a

* See Page 80.

look and a language even towards its enemies, which have often melted down the moſt obdurate. *Fas eſt et ab hoſte doceri*, and from one of the worſt we may learn that, "the good man alone "knows the art of making others ſo."

The work, indeed, is arduous, and man is weak; but, with the warrant and promiſe of our God, any thing may be done. His power precludes all deſpair in making this grandeſt of attempts. Whatever has been related of our late Brother is but an exhibition of divine Grace which wrought in him both to will and to do. He was a man of like paſſions and prejudices with us, and owed all that he was, and all that he did, to its ſole efficacy: and to illuſtrate the power and tendency of that grace, is the grand deſign of theſe Memoirs, or the writer of them is but *a fool in his folly*.

Let us, therefore, work while it is day, and pray while we work: looking to Him who is able to build us alſo up, and give us an inheritance among them that are ſanctified; that when our work is done, we may, like our Brother, repoſe on our dying pillow with a well-grounded conſolation that we have "*ſettled every affair for* "*both worlds*."

ERRATA.

Page 9, line 1, read *these Memoirs are*; alſo p. 114. and 121.
22, 4, for *in*, r. *from*.
24, 9, for *rather than*, r. *and not*.
30, 1, after *and*, r. *under this*,
36, 2, for *has*, r. *have*.
46, 14, for *every*, r. *any*.
55, 6, for *has been*, r. *is*.
59, 2, for *becauſe*, r. *being*.
62, laſt line, for *ſee*, r. *feel*.
71, line 4, for *is*, r. *are*.
77, 3, for *a*, r. *the*.
84, 8, for *evade*, r. *reſiſt*.
85, 17, for *in*, r. *by*.
92, 14, for *in* put a colon.
96, 4, for *that*, r. *the lives*; line 17, for *in* r. *on*.
99, 5, for *had*, r. *have*.
117, 2, for *have*, r. *has*.

THE

POWER OF FAITH:

CONSIDERED IN A

SERMON

PREACHED IN THE PARISH CHURCH OF

ST. ANN, BLACK-FRIARS,

ON SUNDAY, MARCH 19, 1780;

FOR THE BENEFIT OF A SOCIETY INSTITUTED FOR THE PURPOSE OF DISTRIBUTING BIBLES AMONGST HIS MAJESTY'S FORCES BY SEA AND LAND.

BY

WILLIAM BROMLEY CADOGAN, A.M.

RECTOR OF ST. LUKE'S, CHELSEA, AND OF ST. GILES'S, READING, AND CHAPLAIN TO THE RIGHT HONOURABLE THE LORD CADOGAN.

SOME PUT THEIR TRUST IN CHARIOTS, AND SOME IN HORSES, BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD.—PSALM XX. 7.

PREFACE.

A Number of religious perſons have entered into an aſſociation to furniſh his Majeſty's army and navy with the brighteſt ornament and proper badge of a Proteſtant, the BIBLE. For *Them* this diſcourſe was preached; and, to teſtify my hearty concurrence with *Them*, it is now made public. That ſoldiers and ſailors were never more needful, than at this alarming criſis, I believe nobody will deny; that they are never completely armed without the ARMOUR OF GOD, deny it who will, I dare to affirm, and appeal to ſcripture, to reaſon, to fact and experience, for the truth of the aſſertion. To fight againſt God is madneſs in any cauſe, and we do ſo in all, unleſs we remember what is written, "When "the hoſt goeth forth againſt thine enemies, "then keep thee from every wicked thing."—Deut. xxiii. 9.

2 CHRON. xx. 20.

Believe in the Lord your God, ſo ſhall you be eſtabliſhed; believe his Prophets, ſo ſhall ye proſper.

THERE is one apology for godlineſs, which, one would think, might recommend it to every gainſayer. It is an apology, which is given by inſpiration of God, that "godlineſs is profitable for all things, having "the promiſe of the life which now is, and of "that which is to come*.

But how doth this tally with the experience and obſervation of another "holy man of old, "who ſpake as he was moved by the Holy "Ghoſt? Lo, theſe are the ungodly, theſe proſ-"per in the world, theſe have riches in poſ-"ſeſſion†." Go into the ſanctuary of God, and conſult his word, and you ſee the ſtate, and the end of theſe men: you ſee, that their power and pre-eminence, their flouriſhing and exalted ſtations, are "ſlippery places, from which they

* 1 Tim. iv. 8. † Pſal. lxxiii. 12.

" are caſt down and deſtroyed for ever: Oh! " how ſuddenly do they conſume, periſh, and " come to a fearful end!" You ſee that their proſperity " is as a dream, which, when one " awaketh, is gone; as duſt that is blown away " with the wind; as thin froth that is driven " away with the ſtorm; as the ſmoke, which is " diſperſed here and there with the tempeſt; " and as the remembrance of a gueſt that tarri- " eth but a day." This is the way of them, and in their ſober and ſerious moments, they will acknowledge that it is ſo; but this is their fooliſhneſs, that whilſt they ſee their folly, they purſue it, and their poſterity, inſtead of profiting by their experience, " praiſe their ſaying."

" Truly then God is loving unto Iſrael;" he is ſtill loving, whilſt he chaſtens and corrects them, whilſt he weans them from a world, of which he hath ſaid, " curſed is the ground *;" and prepares them for that heavenly land, where he hath promiſed his bleſſing and life for evermore: and ſtill may the believer ſay, " it is " good for me to hold faſt by God, to put my " truſt in the Lord God, and to ſpeak of all " thy works, in the gates of the daughter of " Sion †."

Of ſimilar import are the words of my text, and ſimilar was the practice of Jehoſhaphat,

* Gen. iii. 17. † Pſal. lxxiii. 27.

who

who ſpake them: may God make them profitable to us at this time, whilſt we conſider—

Firſt, The occaſion of them.

Secondly, The import of the exhortations, "believe in the Lord your God, believe his "prophets."—And—

Thirdly, The preſent and eternal profit of obedience to ſuch exhortations—"ſo ſhall ye be "eſtabliſhed, ſo ſhall ye proſper."

The occaſion of theſe words was as follows:—The kingdom of Judah was invaded by a powerful army, compoſed chiefly of the "children of Moab and the children of Ammon;" upon tidings of which, "Jehoſhaphat feared," and "ſet himſelf to ſeek the Lord, and pro-"claimed a faſt throughout all Judah:" and it appears not to have been a mere royal proclamation, a mere mock ſolemnity, to be obſerved by all but thoſe that appointed it, to amuſe the people, rather than avert the wrath of God*; but we find the king himſelf "in the congre-"gation of Judah and Jeruſalem, in the houſe "of the Lord before the new court," making prayers and interceſſions for his people before

* Among the innumerable ſins of our guilty land, are there any that cry louder to heaven againſt us than what we call *General Faſts?* Let our manner of obſerving them, and our conduct *before* and *after* determine, whether we can offer a greater *inſult* to the God of heaven.

the Lord God of his fathers *. Here was the ſtrength and ſtability of his throne, here was the diſtinguiſhing glory of his reign, that "he "walked in the firſt ways of his father David, "and ſought not unto Baalim; but ſought the "LORD GOD of his father, and walked in his "commandments, and not after the doings of "revolting and rebellious Iſrael." Therefore, "the LORD was with him, and therefore the "LORD proſpered the kingdom in his hand †."

By ſuch encouragements as theſe (and they who truſt the Lord will always be encouraged to truſt him) "his heart was lifted up in the ways "of the Lord:" but ſtill he had cauſe to beware of what an apoſtle warns us, "an evil "heart of unbelief, in departing from the LIV-"ING GOD ‡." He betrayed this common, this grievous infirmity of a fallen nature, in a fatal

* The prayer of king Jehoſhaphat is written, 2 Chron. xx. 6.—I cannot but obſerve, that he pleads nothing, before God, but His Sovereign Will and Special Grace, which choſe Iſrael to himſelf, and gave them the lands of the Heathen in poſſeſſion. I find nothing about *making themſelves worthy of God's pardon and forgiveneſs*, this was reſerved for modern times. What pity, what diſgrace to us, that the Bible is not our model for praying and preaching too! But what comfort to every member of the church of England, that he cannot, conſiſtently with his profeſſion, receive any thing as truth, but what "is read in holy ſcripture, or to be proved thereby!" See Article 6th of the Church of England.

† 2 Chron. xvii. ‡ Heb. iii. 12.

alliance

alliance with *Ahab* * ; and in this ſingle inſtance of his departure, he proved the folly of it alſo; he was witneſs to the ſlaughter of Ahab, according to the word of the *Lord*, and was ſaluted upon his return to Jeruſalem, by that keen and juſt rebuke from Jehu † (and would to God there were always prophets, who would bear his teſtimony before kings and not be aſhamed) "Shouldſt thou help the ungodly?" Is it for this that thou beareſt the ſword? is it for this that thou art a miniſter of God? and ſhouldſt thou "love them that hate the Lord?" No, ſurely—"Charity rejoiceth not in iniquity, but "rejoiceth in the truth ‡—therefore is wrath "upon thee from before the Lord." Here was a leſſon, which taught him upon the next emergency to flee for help unto the Lord God of his fathers: he received inſtruction, and fled thither accordingly: and lo! "as all Judah ſtood "before the Lord with their little ones, their "wives and their children §," and (what was the moſt glorious ſight of all) with their king at

* 2 Chron. xviii. † 2 Chron. xix.

‡ There is nothing more miſtaken amongſt us than the nature of charity: where there is not the love of GOD, there can be no charity. What muſt we think then of the admiſſion of all principles and perſuaſions, to the utter excluſion of the ONE FAITH, and ONE TRUTH, as it is in JESUS, which paſſes for "*Chriſtian candour?*"

§ 2 Chron. xx. 13.

their

their head, lo, upon Jahaziel the prieſt, " came " the Spirit of the Lord in the midſt of the " congregation: and he ſaid, Hearken ye, all " Judah, and ye inhabitants of Jeruſalem, and " thou king Jehoſhaphat: thus ſaith the Lord " unto you, be not afraid nor diſmayed by " reaſon of this great multitude, for the battle " is not your's, but GOD's: ye ſhall not need to " fight in this battle, ſet yourſelves, ſtand ye " ſtill, and ſee the ſalvation of the Lord with " you, O Judah and Jeruſalem: fear not, nor " be diſmayed; to-morrow go out againſt them, " for the Lord will be with you." Theſe animating words from heaven produced ſuitable returns of thankſgiving and praiſe, and ſuitable alertneſs to take the field; " and as they went " forth, Jehoſhaphat ſtood and ſaid, Hear me, " O Judah, and ye inhabitants of Jeruſalem, " believe in the LORD your GOD, ſo ſhall you " be eſtabliſhed; believe his prophets, ſo ſhall " ye proſper." His practice too is according to his profeſſion; for, " when he had conſulted " with the people, he appointed ſingers unto " the Lord, and that ſhould praiſe the beauty of " holineſs as they went before the army, and to " ſay, praiſe the Lord, for his mercy endureth " for ever."

Here is muſick, to which, if we had faith, we might march to eternity: it is with " the " praiſes

" praiſes of GOD in their mouths, and the two " edged ſword of his word in their hands *," that the armies of the faithful " run and are not " weary, walk and are not faint †." Here was manly martial conduct, worthy of a great and victorious monarch, who looks upon his authority and his ſubjects as a charge from God; he had furniſhed his troops, no doubt, with weapons of war, as " faith in GOD" implies the uſe of all the means, which God hath put in our power; but he ſaith not, ſee here are *arms* and *ammunition*, and *money* and *multitudes*, truſt in THESE, and ye ſhall conquer; but, " believe in " THE LORD YOUR GOD, ſo ſhall you be eſtab- " liſhed; believe his prophets, ſo ſhall ye " proſper ‡."

* Pſal. cxlix. 6. † Iſa. xl. 31.

‡ The *immortal* Chillingworth, as he is ſtiled by a learned biſhop of our day, in a famous ſermon before Charles the Firſt, complained of the profligacy and profaneneſs of his army; and told him, that by theſe things they fought more powerfully againſt his party, than by all other means they did, or could fight for it. Whether this ſermon had the ſame effect upon *Charles*, as the remonſtrance of *Jehu*, and the exhortation of *Jahaziel* had upon *Jehoſhaphat*, I do not know: but this I know, that the preacher ſpake like an HONEST man; and that, however great his veneration for the King's perſon and preſence, his veneration for the WORD of GOD, as delivered by the Royal Pſalmiſt, ſeems to have been greater. " I will ſpeak of thy teſtimonies alſo even before " Kings, and will not be aſhamed." Pſal. cxix. 46.

Such

Such was the occaſion of the words of the text; proceed we next to the import of the exhortations, "believe in the LORD your GOD, "believe his prophets."

We can be in no condition or circumſtances, in which the ſaying of Chriſt is not ſeaſonable, "Have faith in God." As *creatures* we are to live upon our Creator, and *faith* in him implies reliance upon and recourſe unto him for every thing needful. Had the *creature* remembered this its condition, ſin had not entered into the world, nor death by ſin: but when the devil had perſuaded us, "YE ſhall be as Gods," then it was time for God to ſay, "Ye ſhall die like "men." The fatal effects of this poiſonous notion, which we imbibed in the beginning, are ever ſeen and felt by thoſe, who are taught of God to know what is in them, "in their alien- "ation by nature from the life of God, through "the ignorance that is in them, and becauſe "of the blindneſs of their heart*;" and they are ſtrongly marked by the Pſalmiſt, when he ſaith, the "wicked, through the PRIDE of his "countenance, will not ſeek after GOD; GOD "is not in all his thoughts†." The thing made is exalted above the Maker, is perſuaded, that it can live by itſelf, be happy by itſelf, and

* Eph. iv. 18. † Pſal. x. 4.

do

do as well without God as with him.—But ſtrip him of this proud and empty boaſting, and how low is he fallen, in the eye of impartial reaſon, who looks no higher than *himſelf*; and whilſt he boaſts of his ſuperior dignity and lordſhip over the brute creation, lives with them upon the earth, and lifts not an eye towards heaven! The great apoſtle of the Gentiles, even in the ſeat of learning and eloquence, found it neceſſary to inſiſt upon theſe firſt principles of all religion —"Ye men of Athens," ſaid he, "I perceive "that in all things ye are too ſuperſtitious: "for, as I paſſed by, and beheld your devotions, "I found an altar, with this inſcription, To "the unknown God. Whom therefore ye ig- "norantly worſhip, him declare I unto you. "God, that made the world, and all things "therein, ſeeing that he is Lord of heaven "and earth, dwelleth not in temples made with "hands, neither is worſhipped with men's "hands, as though he needed any thing; ſee- "ing he giveth to all life and breath, and all "things; and hath made of one blood all "nations of men, for to dwell on all the face "of the earth; and hath determined the times "before appointed, and the bounds of their "habitation: that they ſhould ſeek the Lord, "if haply they might feel after him and find "him; though he be not far from every one of "us:

" us: for in him we live, and move, and have " our being; as certain alſo of your own poets " have ſaid, For we are his offſpring *."—There are then bleſſings for the ignorant and unbelieving, but the believer knows from whom theſe bleſſings come.—The unbeliever wallows in them, " as the ſow does in the mire;" the believer is really *bleſſed*, becauſe he is *thankful*, and enjoys the gift by adoring the Giver. But this faith is evidently of divine teaching.—The Athenian philoſophers knew nothing of it, " It " cometh by hearing, and hearing by the word " of God †:" and divine teaching is further requiſite, to direct us in the exerciſe of this " faith in God;" ſo it is written, not only " believe in the Lord your God," but alſo " believe his prophets."

Faith brings us to God for all things, as children to a parent; his prophets inform us, *how* we are to ſeek him; faith prompts us to ſeek our meat from God, his prophets tell us the means we are to uſe, and the way we are to walk in. Therefore " believe in the Lord your God, believe his prophets."—Give credence to his *word*—for this is the light and life of the believer; and one ſure and never failing proof of our being in the faith, is our recourſe to this

* Acts xvii. 22. † Rom. x. 17.

word

word upon all occaſions, and our reception of it, "not as the word of men," which may be received or rejected at pleaſure, and made ſubject to the judgments of *men*; but as "the word "of God," a rule which bends to nothing, and by which all other things are to be proved and determined, to be good or evil, crooked or ſtrait, falſe or true. Therefore to the *law* and to the *teſtimony*.

Now what are the conſequences of receiving the word of God? Where it worketh effectually in them that believe, it convinceth them of two grand and important truths—Firſt, That "eter-"nal life" is the proper purſuit of a reaſonable creature; and, ſecondly, That this *life* is in the ETERNAL SON OF GOD. "Search the ſcrip-"tures, for in them ye think ye have eternal "life, and they are they which teſtify of "ME *."

Believe his prophets, and you will believe in his Son, as they wrote of him; and as "it "hath pleaſed the Father, that in him ſhould "all fulneſs dwell; and by him to reconcile all "things to himſelf, whether they be things "in earth or things in heaven †." The believer then is in poſſeſſion of the fountain and foundation of all mercies, JESUS CHRIST; he hath an

* John v. 39. † Coloſſ. i. 19.

"inheri-

" inheritance incorruptible, undefiled, and that " fadeth not away, reſerved for him in heaven;" he hath " eternal life now abiding in him:" all other bleſſings are inferior and ſubordinate to ſuch grace as this; they all flow to him through the ſame channel, they come with a freſh and holy unction from " CHRIST JESUS the head," and are received as " covenant mercies" in him. Extend this principle of faith to all the purpoſes of life, and to all ſtates and conditions, and you will diſcern its *power*; you will diſcern the preſent and eternal profit of obedience to the exhortations contained in my text, according as it is written, " ſo ſhall ye be eſtabliſhed, ſo ſhall " ye proſper."—This is our third and laſt conſideration.

" Believe in the Lord your God, believe his " prophets;" what is it, but a heavenly call to be juſtified, glorified, ſaved with an everlaſting ſalvation? Contemplate the happy perſon, who " through grace hath obeyed this calling;" and who is there, or what that ſhall harm him? Hath he not a poſſeſſion, which neither " tribu- " lation nor diſtreſs, nor perſecution, nor " famine, nor nakedneſs, nor peril, nor ſword, " nor death, nor life, nor angels, nor principa- " lities, nor powers, nor things preſent, nor " things to come, nor height, nor depth, nor any

" any other creature *" can alienate from him? This poſſeſſion is the " love of God which is " in Chriſt Jeſus our Lord." It is this love which makes us the ſons of God; and ſonſhip includes and implies inheritance eternal in the heavens. Put the poſſeſſor of this in what condition you pleaſe, put him in deſerts and in mountains, in dens and in caves, in tumults and in labours, in reproaches and revilings, in bonds and impriſonments, in racks and in tortures; expoſe him to winds, and to waves, and to war, and the poſſeſſion of love is ſtill unalienable—Who ſhall ſeparate us from the love of Chriſt?

" In the light of the king's countenance there " is life," ſaith the Proverb. Let danger be annexed to duty, but where will duty carry us, where the light of God's countenance will not both cheriſh and chear? Suppoſe the ſoldier in the field of battle, with the ſaying of God written upon his heart, " I will never leave thee nor " forſake thee †," and boldly ſaying out of the abundance of ſuch a heart, " the LORD is my " helper, I will not fear what man can do unto " me;—the Lord ſhall preſerve me from all " evil; yea, it is even he that ſhall keep my " ſoul; the Lord ſhall preſerve my going out " and my coming in, from this time forth for

* Rom. viii. † Heb. xiii. 6.

" evermore." I will appeal to all the world, whether faith, like this, will not produce ſuch firmneſs and fortitude, as no other principle can. Is *death* in the path of duty? " To die is gain *." Whether the ſummons be given by the raging fever, or the roaring cannon, it is ſtill a ſummons to be happy, for ſtill " to die is gain." Is there a God that ruleth and ordereth all things after the counſel of his own will? Can the peſtilence, the famine, or the ſword deſtroy, but by his appointment, and at his time? Whatever be the calling in which we are called; whatever be the line of duty which Providence preſcribes to us, are we not by faith equally ſecure? And if faith cometh by hearing, and hearing by " the " word of GOD," is not the " ſword of the " Spirit, which is the word of GOD," a weapon, which every ſoldier and ſojourner upon earth " ſhould ſell even his garment and buy?"

Again I will appeal to all the world, are not *theſe* the perſuaſions that make the *man?* are not *theſe* the perſuaſions that make the *hero?* are not *theſe* the perſuaſions that inſpire courage and conſtancy, and arm the breaſt againſt the pointed ſteel? are not *theſe* the perſuaſions, that ought to prevail in a *Chriſtian* army?—But, alas! is any attempt made to infuſe them? is it not hor-

* Phil. i. 21.

rid

rid to think, that oaths, blaſphemies, drunkenneſs, and debauchery, are become eſſential to the military character; that legions of immortal ſpirits are to be led like beaſts to the ſlaughter, and plunged into eternity, in a ſtate in which God declares, they "ſhall not inherit his king-"dom, but be caſt into the lake that burneth "with fire and brimſtone?" Is it not horrid to ſee hoſts mindful of every dependence, but the Lord their God? fighting without prayer, and conquering without praiſe? What! no public thankſgiving, no national acknowledgment for late moſt ſignal victories *? no voice to cry aloud, "that it is GOD that fights for Iſrael?" No "ſpiritual courtier," no "ſpiritual Lord," near enough the royal ear, and faithful enough to whiſper in it, "that it is God that giveth "victory unto kings, and delivereth David, "his ſervant, from the peril of the ſword †?" Are we to behold the *goodneſs* and *ſeverity* of God, and to be moved by neither? Then how low are we fallen! "paſt feeling" it is to be feared; and, if "paſt feeling," then "paſt "redemption" alſo ‡.

We

* Juſt before this ſermon was preached, news arrived of the ſucceſſes of our fleet under Admiral Rodney.

† Pſal. cxliv. 10.

‡ Tantum degeneramus à parentibus noſtris.—It is well known, and recorded by an hiſtorian who was not troubled

We may talk of counſels in the cabinet, debates in the ſenate, and courage in the field, "but if God be againſt us, who can be for "us?" To what purpoſe are fleets equipped, if filled with men, whoſe mouths are full of curſing, and bitterneſs, and blaſphemy? To what purpoſe are armies raiſed, if they declare war againſt the God of battles? For what are political laws enacted, if the laws of God are violated, his ordinances neglected, his Sabbaths profaned, his SON trodden under foot, and his Grace deſpiſed? For what are the moſt powerful alliances formed, if we are not reconciled unto God? What is any Politician worth, it matters not what party or principles, what form of government or conſtitution he eſpouſes, who excludes from his ſyſtem, or rather who admits not into it as its prime, leading, grand idea,

with much religion, that the Normans ſpent the night before the battle of Haſtings in *ſilence* and in *prayer*—whilſt the Engliſh were in riot, jollity, and diſorder.—We need not call in the aid of religion to decide, which army was beſt prepared for action.—It is well known too, that Edward the Third, and the Black Prince, made the moſt public acknowledgments to God, and repeated upon their knees at the head of their army the cxvth Pſalm.—After the deciſive battle of Poictiers, not ſatisfied with a public thankſgiving in the *camp*, upon the Prince's arrival in England with his priſoner, the King of France, there were thankſgivings in all the churches, which laſted for no leſs than eight days.—RAPIN.

GOD's

GOD'S MORAL GOVERNMENT, AND THE ETERNAL TRUTH AND DOMINION OF HIS CHRIST?

Theſe are the abominations, my brethren, all originating, and all implied in our "depar-"ture from the living God," and total forgetfulneſs of him and his word, in our *politicks*, our *morals*, our *religion*, theſe are the abominations, againſt which you are called forth to ſtand, and to aim at their removal, by applying the ſovereign remedy, "the grand means of reproof, "correction, and inſtruction in righteouſneſs— "THE SCRIPTURES WHICH ARE GIVEN BY THE "INSPIRATION OF GOD. Stand therefore, "having your loins girt about with truth, and "having on the breaſt-plate of righteouſneſs, "and your feet ſhod with the preparation of the "goſpel of peace; above all, taking the ſhield "of faith, wherewith ye ſhall be able to quench "all the fiery darts of the wicked: and take "the helmet of ſalvation, and the ſword of "the Spirit, which is the word of God *." Uſe theſe weapons yourſelves, and put them into the hands of others.—Would any be good ſoldiers or citizens or uſeful indeed in any ſtation or relation of life, tell them that it is *Chriſt*, who muſt make them ſo; and *that*, by extirpating the "old man which is corrupt," and

* Eph. vi. 17.

raiſing up the "new man, which is holy:" tell them to "ſearch the ſcriptures, and they are "they which teſtify of Chriſt:" tell them the words of God to his captain Joſhua, "This "book of the law ſhall not depart out of thy "mouth, but thou ſhalt meditate therein day "and night, that thou mayeſt obſerve to do all "that is written therein: for then thou ſhalt "make thy way proſperous, and then thou "ſhalt have good ſucceſs *:" Believe in the Lord your God, ſo ſhall ye be eſtabliſhed; believe his prophets, ſo ſhall ye proſper.

The floods may ariſe, the rains may deſcend, and the winds may blow, but ſtill the believer is *eſtabliſhed*, and will not ſhrink, for he is founded upon a *rock:* he may be deſtitute, afflicted, tormented, but ſtill he *proſpers*, becauſe it is unto him according to the word of his Saviour, "in "the world ye ſhall have tribulation;" becauſe, "through tribulation he is entering into the "kingdom of God;" and becauſe "his light "afflictions, which are but for a moment, "work for him a far more exceeding and eter-"nal weight of glory:" in ſhort, he always *proſpers*, becauſe "all things work together for

* Joſhua i. 7. Let me recommend to the reader, an excellent ſermon upon theſe words, preached upon the ſame occaſion, with a dedication to the King, ſigned CLERICUS.

his

" his good." So ſhall ye be eſtabliſhed, ſo ſhall ye proſper.

But I ſtand before a people, of whom I am perſuaded for the moſt part, that they know the " power of faith," better than I can deſcribe it*: and, indeed, all deſcriptions fail in this caſe, *experience* is the ground of knowledge; nor can any one know what faith is, " except " it be given him in the behalf of Chriſt to " believe on him."

But it hath one power, my brethren, of which I wiſh to remind you, and that is to produce the " fruits of righteouſneſs, which are by JESUS " CHRIST unto the glory and praiſe of GOD." The tree is known by its fruits; it is by the produce, that the living is diſcerned from the

* This ſermon, as the title page declares, was preached in the pariſh church of St. Ann, Blackfriars; a church under the care of a Paſtor, eminently marked as a ſervant of God by the abundant bleſſing of God upon his miniſtry—eminently diſtinguiſhed as one among the few, who ſeem to have " printed in their remembrance," what every biſhop at our ordination exhorts us in the name of Jeſus Chriſt to remember, " into how high a dignity, and to how weighty an office " and charge we are called: that is to ſay, to be MESSEN- " GERS, WATCHMEN, and STEWARDS of the LORD; to " teach and to premoniſh, to feed and to provide for the " Lord's family; to ſeek for Chriſt's ſheep that are diſperſed " abroad, and for his children who are in the midſt of this " naughty world, that they may be ſaved through Chriſt for " ever." See Ordination Service.

dead. *This* is *God's* mode of judging, and let this be ours: you have now an opportunity of proving your love to *God:* we aſk a proof of it, not in *word* and in *tongue*, but in *deed* and in *truth*. The mite of the widow ſhall prove as much as the ſum of the wealthy: and ſurely, if the "word of God" hath wrought effectually in you, it muſt have wrought in you a zeal for its propagation; if "this word dwelleth in you "richly in all wiſdom," *Money* muſt have little or no place in your affections; contemptible rather muſt it appear, except as it is ſubſervient to the Saviour's glory, and (what is inſeparable from that) the ſinner's ſalvation. In this view, and only in this, all talents are deſirable. Come then, my brethren, put forth thoſe which ye have in the ſervice of the Maſter who gave them; that, at his coming to judge the world, he may receive his own with uſury: for *his* they are, and to *him* they are due.

"So let thy work, O Lord, appear unto thy "ſervants, and thy glory unto their children, "and the glorious Majeſty of the Lord our "God be upon us; proſper thou the work of "our hands upon us, O proſper thou our handy "work *."

* Pſal. xc. 17.

THE

LOVE OF CHRIST

THE PORTION AND PRINCIPLE OF THE

CHILDREN OF GOD.

PROVED IN A

SERMON

PREACHED IN THE PARISH CHURCH OF

ST. GILES, READING,

ON SUNDAY, DECEMBER 4, 1785.

UPON THE DEATH OF

MRS. TALBOT,

RELICT OF THE REV. *WILLIAM TALBOT*, LATE VICAR OF THE SAID CHURCH.

PRECIOUS IN THE SIGHT OF THE LORD, IS THE DEATH OF HIS SAINTS.

PSALM CXVI. 15.

PREFACE TO THE READER.

THIS Sermon is not put into your hands, as though it came from the Preſs *verbatim* as it was delivered from the Pulpit, becauſe it was preached before it was written. I believe however, that there is not much difference of expreſſion, and I am ſure, that there is none of ſentiment. Preaching, writing, and printing, I have had the ſame opinion of the excellence of Mrs. TALBOT's character, and of the "grace "of our LORD JESUS CHRIST," as the ſource of all that excellence: and I have exhibited the one with a view to exalt the other. *I felt moreover particular reaſons for ſaying ſo much of Mrs.* TALBOT *in a place where the great "Head of "the Church" had made her an inſtrument of ſo much good, by her prayers, her advice, her example. "Being dead ſhe yet ſpeaketh:"*—her funeral ſermon was not preached without it's effects,

effects, ſome were awakened by it, others were comforted, and many were exhorted to follow her, as ſhe followed CHRIST. May the publication of it be attended with ſimilar bleſſings; May her ſpirit be rejoiced in heaven by the repentance of more ſinners upon earth, and by knowing, that her life and death in the LORD were means of promoting the beſt intereſts of her fellow-creatures.

She is now ſinging, "Worthy is the LAMB "that was ſlain!" and therefore it becomes me, in this token of reſpect to her memory, to look for good, and to aſcribe all that may be done by it, to "Him, who died, roſe, and revived, that "He might be LORD both of the dead and the "living."

THE

LOVE OF CHRIST.

EPISTLE TO ROMANS, viii. 35.

Who ſhall ſeparate us from the love of Chriſt?

THIS chapter contains an account of "them "that are in CHRIST JESUS;" that is of all Chriſtian people: being in CHRIST JESUS is the old Apoſtolical and full definition of a Chriſtian. The Apoſtle's account of them is that they are in no condemnation being paſſed from death unto life, that the "Spirit of life "in CHRIST JESUS" quickens them together with Him, and leads them to his glory through the path of ſuffering which He trod before them; that as the SPIRIT of the SON it puts the ſame cry of "Abba Father" into their hearts, which was alſo in the heart of CHRIST JESUS, and is a conſtant witneſs that in common with the "firſt born among many brethren" they are "children and heirs of GOD;" that their earneſt expectation is the manifeſtation of the ſons of GOD, when "CHRIST, their life ſhall "appear and they alſo ſhall appear with Him "in

" in glory;" that their hope living and dying is deliverance from the bondage of corruption into the " liberty of glory,"* and that having the firſt-fruits of the SPIRIT they groan within themſelves in " this earthly tabernacle," waiting " for the adoption, the redemption of their " body;" that in the mean time they are ſaved by hope, and exerciſed in prayer, the ſpirit helping their infirmities; and though the things hoped for are not ſeen nor even conceived by the heart of man, yet their hope of them is ſo ſure and ſtedfaſt, that they can wait for them with patience; and though the anſwer to their prayers is delayed, and preſent appearances are ſo much againſt them, as that " againſt hope they muſt " believe in hope," yet loving GOD becauſe He firſt loved them, they have this comfortable aſſurance, that all things are working together for good to them; in few words that GOD knows them well, and conforms them to the image of his dear Son, who is the effulgence of his glory and the character of his ſubſtance, †

* εις την ελευθεριαν της δοξης.

† Heb. i. 3. Απαυγασμα της δοξης και χαρακτηρ της υποστασεως αυτυ—I have kept as cloſely to the original words as I could, becauſe they are moſt emphatical.—χαρακτηρ ſignifies the repreſentation of a thing by " impreſſion," and is therefore a moſt emphatical word, ſince nothing can be more minutely and exactly repreſented than by it's impreſſion on wax or metal. Juſt ſo is the divinity repreſented in the perſon of " GOD manifeſt in the fleſh."

and

and that this being their deſtiny, they are " called, juſtified, glorified."

From this view of the chriſtian ſtate the Apoſtle is led to exclaim, " what ſhall we ſay " to theſe things?" They may be every where ſpoken againſt, but they are matters of fact, written in the Bible, and realized in every one who believes the Bible. " What ſhall we then " ſay to theſe things?" What concluſions ſhall we draw from them? " If GOD be for us who " is againſt us?" He that " ſpared not his " own Son, but delivered Him up for us all, " how ſhall He not with Him alſo freely give " us all things? Who ſhall lay any thing to " the charge of GOD's elect? It is GOD that " juſtifieth, who is he that condemneth? It is " CHRIST that died, yea rather that is riſen " again; who is even at the right hand of GOD, " who alſo maketh interceſſion for us. WHO " SHALL SEPARATE US FROM THE LOVE OF " CHRIST? Tribulation, or diſtreſs, or naked- " neſs, or famine, or peril, or ſword? (as it " is written, for thy ſake we are killed all the " day long; we are accounted as ſheep for the " ſlaughter) nay in all theſe things we are more " than conquerors through Him that loved us. " For I am perſuaded, that neither death, nor " life, nor angels, nor principalities, nor pow- " ers, nor things preſent, nor things to come,

" nor

" nor height, nor depth, nor any other crea-
" ture, ſhall be able to ſeparate us from the
" love of GOD, which is in CHRIST JESUS our
" LORD.

" WHO SHALL SEPARATE US FROM THE
" LOVE OF CHRIST?" I was led to ſpeak upon theſe words by finding them ſo precious to our dear "Mother in Iſrael" now departed, upon her dying day. I hope never to forget her look, her voice, her anſwer, and the appearance of her whole frame, when GOD put them into my mouth to ſpeak unto her; her pains had been great for ſome days and nights before, and her cries were very affecting indeed; but upon the mention of theſe words, and during the recital of the whole paſſage which follows them, her cries ceaſed and her pains ſeemed to be gone; her LORD ſhewed her, that the decay and diſſolution of her body did not ſeparate her from his love; and enabled her to ſhew us, that they did not ſeparate Him from her love; CHRIST loved her and ſhe loved CHRIST, and there appeared to be a perfect union between them. From that moment I fixed upon theſe words, in caſe I ſhould be called upon to preach her funeral ſermon; a ſermon which I conceive to be but a juſt tribute to her memory, conſidering her not only as the beſt friend I ever had in my life, but as a Mother to me in love, in every good office,

and

and in continual prayers for my perſon and miniſtry; conſidering her as the common friend and parent of the church of GOD in this place committed to my care; conſidering her excellent both as the wife and widow of a dear Miniſter of CHRIST, whoſe memory ſhould be ever bleſſed among you; and eſpecially conſidering her both in life and in death as a witneſs for "JESUS CHRIST, whom we preach, warning "every one, and teaching every one, that we may "preſent every one perfect in CHRIST JESUS."*

May the COMFORTER take of the things of JESUS, and with them help us to improve this viſitation; may He be with ſpeaker and hearer while we are endeavouring firſt to explain the words of the Text, and ſecondly to ſhew how they were verified in the experience of that valuable woman, whom "the LORD gave, and "whom the LORD hath taken away," and for both which acts "bleſſed be the name of the "LORD."

The words of the text preſent to our conſideration the "love of Chriſt:" a wonderful ſubject which paſſeth knowledge! It is the love of a wonderful perſon, who is GOD and Man; and therefore it is the love of GOD. In "CHRIST dwelleth all the fullneſs of the God-"head bodily;" † it was an act of the Godhead

* Col. i. 28. † Col. ii. 9.

to put all fullneſs in Him, and by "Him to "reconcile all things to Himſelf, whether they "be things in earth or things in heaven;" * ſo that all the fullneſs of love, with which the LORD GOD hath loved the children of men, it all centers in CHRIST, as in the proper object and proper guardian of the whole. God ſpeaks of Him as a Father ſpeaks of the heir of his eſtate, upon whom he depends for the ſupport and continuance of his family; "He hath ap-"pointed Him heir of all things, of whom the "whole family in heaven and earth is named;" He is continually teſtifying of Him thou art my Son, "this day have I begotten Thee;" † as if He was beholding Him with freſh delight as an anxious parent does a new born Son and heir; "this is my beloved Son, in whom I am well "pleaſed." As He is the object of his Father's love, ſo is He the proper guardian of it, and keeps it for all his children; here is their ſecu-

* Col. i. 19, 20.

† Pſalm ii. 7. I have been often ſtruck with the application of this paſſage Acts xiii. 33. to "the reſurrection of "CHRIST," Hebrews i. 5. to his "coming into the "world" and "going again to the Father," and Heb. v. 5. to "his continual prieſthood;" which ſeems as much as to tell us, that upon every act which he performs for the ſalvation of men, God looks upon him with freſh delight, as a Father does his only Son and Heir whom He conſiders as the hope of his family.

rity;

rity; "in them, that is in their fleſh, there "dwelleth no good thing," * their temptations are manifold, their corruptions ſtrong, ſin has the force of a law in their members, and an earthly tabernacle is their continual burden; but their "life" is hid "with CHRIST in God." † and the love wherewith GOD hath loved them, and the grace and glory wherewith he bleſſeth them, they are all in "CHRIST JESUS, who is "the ſame yeſterday, and to-day, and for "ever."

The Apoſtle is therefore perſuaded, that nothing "ſhall ſeparate us from the love of "GOD, which is in CHRIST JESUS our LORD." When our LORD ſpeaks of this love, He deſcribes it by ſaying, "GOD ſo loved the world, "that He gave his only begotten SON, that "whoſoever believeth in him ſhould not periſh, "but have everlaſting life." ‡ GOD "ſo" loved the world, "ſo" as He has not loved another; "the angels which kept not their firſt eſtate, "but left their own habitation, He hath re-"ſerved in everlaſting chains, under darkneſs, "unto the judgment of the great day;" § but "for us men and for our ſalvation, He came "down from heaven." He doth not in any "manner take hold of angels, but he taketh

* Rom. vii. 18.
† Col. iii. 2.
‡ John iii. 16.
§ Jude 6.

" hold of the ſeed of Abraham.* Hereby " perceive we the love of GOD, becauſe He " laid down his life for us.† In this was " manifeſted the love of GOD towards us, " becauſe that GOD ſent his only begotten SON " into the world, that we might live through " Him. Herein is love, not that we loved " GOD, but that He loved us, and ſent his " SON the propitiation for our ſins."‡ This is the love which the Apoſtle is ſpeaking of a few verſes preceding the text, " He that ſpared " not his own SON, but delivered him up for " us all, how ſhall He not with Him alſo freely " give us all things? He ſpared not his own " SON;" He excuſed him not one jot or tittle of what the juſtice, holineſs, and majeſty of heaven required for the expiation of ſin and the fulfillment of righteouſneſs: He delivered him up to " Satan," that he might tempt him; to " men," that they might crucify Him; to the

* Ου γαρ δηπυ αγγελων επιλαμβανεται αλλα σπερματος Αβρααμ επιλαμβανεται.—Heb. ii. 16. The Apoſtle ſpeaks in this verſe not of " the nature" which CHRIST aſſumed, but of " the cauſe" which He undertook, which was not that of " angels" but of " men."

† 1 John iii. 16.

‡ 1 John iv. 9, 10. Τον γον αυτη ιλασμον—" ειναι" " to be" is not the original, and it has no buſineſs in the tranſlation.—He ſent his Son what He ever had been, ever is, and ever will be the " Propitiation for our ſins."

" judge,"

" judge," the " officer," the " priſon," that the law might be in full force and take it's free courſe againſt Him; and though " being in an " agony, He prayed earneſtly, and his ſweat " was as it were great drops of blood falling to " the ground," * though He " offered up " prayers and ſupplications with ſtrong crying " and tears unto him that was able to ſave Him " from death," † yet the Father's hand was upon Him, till He had born all the wrath of Jehovah, and all the ſins of his children;— then and not till then He is ſpared, " bows his " head" and " gives up the ghoſt."

In this wonderful tranſaction, I know not whether to admire moſt the ſtern juſtice of the " Father," the patient obedience of " the Son," the perſevering ſupport of " the Spirit," or the whole Godhead uniting to make an end of ſin, to bring in an everlaſting righteouſneſs, and to obtain for all believers an eternal ſalvation:— " GOD is love." But we obſerved of this love, that it is the love of " GOD" and " man" in " one CHRIST;" and if we confine our views to the ſingle perſon of " CHRIST," we have an inſtance of love, of which there is no other example; the Apoſtle deſcribes it in the verſe preceding that of the text, when he ſays, " it is " CHRIST that died." Now what is death? It

* Luke xxii. 44. † Heb. v. 7.

is "the wages of ſin." How came it into the world? "Sin entered into the world and death "by ſin."* And what was the death of CHRIST? It was the "death of the Croſs"—the bittereſt death that ever was taſted—a complication of horrors—the whole puniſhment not of "one offence" but of "many;" not of "one "offender," but of millions, redeemed unto God by his blood, who without ſuch an atonement muſt have "ſuffered the vengeance of "eternal fire. He is the good ſhepherd, and "layeth down his life for the ſheep;† He ſeeth the "wolf coming," puts himſelf between the ſheep and the deſtroyer, and ſuſtains in his own perſon the whole ſhock of the enemy.—"Greater love hath no man than this, that a "man lay down his life for his friends,‡—but "God commendeth his love towards us, in "that, while we were yet ſinners, Chriſt died "for us, for when we were yet without "ſtrength, in due time Chriſt died for the un-"godly."‖ And who is it, that died this death? that died for ſinners the death of a ſinner? It is CHRIST—"the anointed of God, "his ſervant whom He hath choſen, his elect "in whom his ſoul delighteth,§—his beloved "Son in whom He is well pleaſed,—the only

* Rom. v. 12. † John x. ‡ John xv. 13.
‖ Rom. v. § Iſaiah xlii. 1.

"begotten

" begotten of the Father, full of grace and " truth ;" eternally exiſting in the " boſom of " the Father" in perfect union and equality. Lay theſe things together, " conſider how great " this man was," who being in the form of GOD, thought it not robbery to be equal with GOD ! Conſider how low He was when " He " became obedient unto death, and that the " death of the croſs !" Conſider the perſons for whom He ſuffered ſuch things, that they were " without ſtrength, ungodly, ſinners !" and what manner of love does the Apoſtle ſpeak of, when He ſays, " It is CHRIST that " died ?" it is " love which paſſeth know- " ledge !"

The text ſpeaks of this love as permanent and perpetual. " Who ſhall ſeparate us from the " love of CHRIST ?" Neither the glory of it's author, nor the meanneſs of it's objects : It is the love of JEHOVAH, and therefore not change- able, like that of the creature, but like " Him- " ſelf, without variableneſs or ſhadow of turn- " ing ;"—It is all in " CHRIST JESUS, the " holy ONE and the juſt," whom GOD muſt love for ever. His propoſal was great, " Lo I " come to do thy will, O GOD :" * his life, death, and reſurrection upon earth, and his continual interceſſion in heaven, have been one

* Pſalm xl. 6, 7, 8, compared with Hebrews x. 5.

uniform profecution of this great defign:—and to what did this defign expofe Him? The objects whofe caufe he undertook, were "finners—He is made fin"—they were "under a curfe—He is made a curfe for them"—They were "appointed to die—He is guilty of death"—So that the wretchednefs of the objects did not feparate them from his love; not "their griefs," for "He bore them"—not "their forrows," for "He carried them"—not the pains, penalties, and death they had incurred by fin, for He was furety for the payment of all. * And as our meannefs does not feparate us from his love, fo neither does his great glory.

It is the creed of the world, and it paffes often for philofophy and fcience, that if there be fuch a being as GOD, He muft be too high to obferve the children of men; "tufh thou, "GOD careft not for it; is there knowledge with the Moft High?" This is a fine opiate to lull the confcience and to produce eafe and fecurity in the love and practice of fin: but thefe are human and therefore falfe conceptions of the "only LORD GOD and our LORD JESUS CHRIST "—though he hath his dwelling fo high, yet "He humbleth himfelf to behold the things "that are in heaven and earth"—though He is "ever at the right hand of GOD," He "ever

* Ifaiah liii.

"liveth

" liveth to make interceſſion for us"—though he hath a " NAME which is above every name," yet in conformity to the NAME He bears, He is continually " ſaving his people from their ſins " —He came forth from the Father, and came " into the world" to do this—" He left the " world and went unto the Father" to do the ſame, and his one buſineſs in his preſent exalted ſtate is to plead the cauſe of ſinners, who go to Him for ſalvation; to ſupply their wants, to ſtrengthen their weakneſſes, to comfort their ſorrows, to provide for them grace in earth and glory in heaven, and to bring them one by one, through their manifold temptations, to " the " kingdom prepared for them from the foun- " dation of the world.—Who ſhall ſeparate us " from the love of CHRIST?" Should any one aſk (and a more important queſtion cannot be propoſed) how ſhall I know that CHRIST hath loved me? I would anſwer, that the great deciſive and ſufficient proof of his love of Thee is thy love of Him. " We love HIM becauſe HE " firſt loved us;" this is the religion and experience of Chriſtians.—They have " been con- " vinced of ſin," they have " believed the " record which GOD hath given of his Son," they have fled for refuge to Him, as to the Saviour of ſinners, they have found Him " pre- " cious," and have been enabled to comprehend,

as

as far as is neceſſary for their peace and comfort, the "height, depth, length, breadth, and "to know the love of CHRIST which paſſeth "knowledge." When we ſpeak therefore of the "love of CHRIST," we ſpeak of HIS love to us, and our love to HIM, the one being the neceſſary conſequence of the other; and here is the great line of diſtinction, which ſeparates the "children of GOD" and the "children of the "wicked one," a line drawn by the pen of JEHOVAH, and never to be eraſed from the word given by his inſpiration, "if any man love not "the LORD JESUS CHRIST, let him be Ana-"thema Maranatha," * and "grace be with all "them who love the LORD JESUS CHRIST, in "ſincerity." †

It is one of theſe ſincere lovers of the "LORD JESUS CHRIST," whoſe loſs we are lamenting, and whoſe life and death we wiſh to exhibit, not with a view to canonize her, but to magnify "the grace of our LORD JESUS CHRIST," which was ſo eminently with her.—She had proofs ſufficient of the love of CHRIST, "Who "gave Himſelf for her ſins, that He might "deliver her from this preſent evil world, ac-"cording to the will of GOD and our FATHER." —He called her by his grace—He choſe her out of the world—He turned her from idols and

* 1 Cor. xvi. 22. † Epheſ. vi. 24.

vanities

vanities to ſerve the living and the true GOD—He united her to a miniſter of his own—He made her an help-meet to him as an affectionate wife, and after his deceaſe He made her inſtrumental as his widow to carry on the work in this place, which he, under GOD, had begun. This love of CHRIST was deeply impreſſed upon her heart, it appeared to be the ruling principle of her conduct, it "conſtrained" her, as the Apoſtle beautifully expreſſes it, that is, it kept entire poſſeſſion of her, and led her "to "judge, that if CHRIST died that ſhe might "live, ſhe ought to live a life, ſo dearly pur-"chaſed, and ſo freely given, not to herſelf, "but to Him that died for her and roſe "again." *

Her character, as far as it has fallen under my notice, is ready drawn to my hand—"Honour widows that are widows indeed. "Now ſhe that is a widow indeed, and deſo-"late, truſteth in GOD, and continueth in "ſupplications and prayers night and day." † Here is her character:—the ſituation, in which I was firſt acquainted with her, was that of "a "widow indeed and deſolate"—but ſhe "truſted "in GOD," and "continued in prayer." I have been told by the perſon, who carried to her the account of her huſband's ſtate, when

* 2 Cor. v. 14, 15. † 1 Tim. v. 3, 5.

there

there were no hopes of his recovery, of the great grace which was then upon her;—ſhe received the meſſage, and deſired the meſſenger to leave her for that night, and return to her again in the morning, and that then ſhe would tell her the reaſon of this haſty diſmiſſion;—her friend left her and returned accordingly, and was told by her, that her grief was too great for utterance, that the LORD only could ſuſtain her burden,—to Him ſhe made her ſupplication, and He comforted and ſupported her, and now ſhe was ready to give up unto the LORD her huſband and her all; and I believe from that time to the day of her death, ſhe knew much of that "perfect peace, in which they are kept "whoſe minds are ſtayed on JEHOVAH," and could ſay with the Prophet, "truſt ye in the "LORD for ever, for in the LORD JEHOVAH is "everlaſting ſtrength."* But ſhe was a "widow indeed and deſolate," not only as ſhe had loſt a huſband, but as the Church which ſhe loved, had loſt a "Paſtor"—here was deſolation indeed, but ſhe truſted in GOD, and continued in ſupplications and prayers night and day; appearances were againſt her, but ſhe believed—ſhe prayed for what ſhe believed GOD was able to perform,—ſhe waited GOD's time for the performance of what ſhe prayed for;—

* Iſaiah xxvi. 4.

and,

and, my brethren, is the LORD's work revived in this place? are my labours owned and approved among you? Be ſure to give all the glory to GOD alone, but be ſure alſo to remember, that among other means employed for the eſtabliſhment of this miniſtry were her light ſhining before me, and her prayers poured forth in ſecret before the throne of grace:—The love of CHRIST conſtrained her to take this kind and active part for you and me, and qualified her to be a Mother in Iſrael:—her long experience made her wiſe in the things of GOD, by which ſhe could warn the unruly, comfort the feeble-minded, ſupport the weak, and teach the ignorant with a ſweetneſs of temper and meekneſs of ſpirit quite peculiar to herſelf.

To proceed in the Apoſtle's language, "ſhe "may be well reported of for good works; "ſhe hath waſhed the ſaints feet, ſhe hath re-"lieved the afflicted, ſhe hath diligently fol-"lowed every good work,"* that is, ſhe loved the image of GOD, and thought no office too mean, by which ſhe could ſerve his children; —her houſe was the houſe of prayer, and open to all the lovers of the LORD JESUS CHRIST—her ſoul was liberal and her charities large, not confined to this place, but extended to places where ſhe had lived before, nor were they

* 1 Tim. v. 10.

limited

limited to objects which we usually term poor, but dispensed to others, who are often much greater objects, and who can be relieved only by greater sums :—Sums of this sort have been put by her into my hands for the relief of those, who are not suspected of indigence; more, I believe, have passed through the hands of others, and considering her circumstances, they were really surprizing. It ought not to escape notice (and I hope it may be an useful remark in this age of extravagance) that she was just as well as generous,—most scrupulously exact in her accounts and payments,—particularly careful to owe no man any thing but love, and to pay this debt as punctually as every other. She was affectionately inclined to her neighbours, high, low, rich, and poor,—to her servants she was a mother as well as a mistress, but managed her kindnesses so as to beget by them no indecent familiarity, but the most grateful subjection;—to her relations she was kind, affectionate, respectful; she loved them with the love of CHRIST, and mentioned them in her prayers day by day: her prayers have been answered in this instance, as well as in many others, and GOD grant, that her surviving relations, who lament her loss, and love her memory, may be related to her in CHRIST, and then they shall live with her for evermore.

She

She was "zealous of good works," but with "a zeal according to knowledge;" ſhe was not "ſo ignorant of GOD's righteouſneſs as to go "about to eſtabliſh her own. *—She had no "confidence in the fleſh," ſhe never mentioned any good work ſhe had done, ſhe never ſpoke of herſelf but as of a poor worthleſs dying ſinner. I hardly ever ſaw her, but ſhe complained of the corruptions of her heart, and the evil of her nature, though ſhe had the art and power of concealing them even from thoſe who were conſtantly about her; but it often happens, I believe, that where there is the moſt ſhining holineſs without, there are the ſharpeſt conflicts within. However, ſhe had corruptions enough to remind her that ſhe was a ſinner, and bodily infirmities enough to remind her that ſhe was a dying ſinner, and therefore her only hope was the LORD JESUS CHRIST, ſo, that to uſe the language of one of our excellent Homilies, ſhe "acknow-"ledged no other Saviour, Redeemer, Media-"tor, Advocate, Interceſſor," but "CHRIST "only:" †—this was her acknowledgment

* See Romans x. 2, 3.—Much is ſaid about zeal without knowledge, I wiſh that all who take up this expreſſion as a proverb of reproach, would read the tenth chapter of the Epiſtle to the Romans, where it occurs and is explained.

† Second Book of Homilies, firſt Sermon on the Sacrament.

living

living and dying—" CHRIST's righteouſneſs—" CHRIST's death—CHRIST's life"—were the whole of her dependence, and " CHRIST's " glory" was the whole of her expectation. Her growth in grace might be judged of by her growth in humility, ſhe appeared every time one ſaw her more empty of herſelf and more full of the LORD JESUS CHRIST.

I remember her converſation the very day on which ſhe was ſeized with her laſt illneſs; ſhe complained, as ſhe had done for months before, of heavineſs, dullneſs, deadneſs, and plain ſymptoms of decay, and told me that ſhe could not aſk me to pray with her, as uſual, (for we generally prayed together when we met) ſuch being her ſtate, that ſhe could neither ſpeak, think, nor pray; and what, ſays ſhe, muſt I do in this caſe? I told her ſhe muſt leave it to JESUS to ſpeak, think, and pray for her: ſhe clapped her hands, and ſaid, " this JESUS is all " in all." She ſoon after found herſelf in pain from head to foot, and took to her bed, from which ſhe was never removed, except for a few minutes, till ſhe was put into her coffin. For the firſt part of her illneſs, while the fever laſted, ſhe was almoſt in a conſtant ſtupor and delirium, but ſhe had then intervals of ſenſe, and that ſenſe was exerciſed upon JESUS CHRIST: when her fever left her, her ſenſes returned,

returned, and continued to the moment of her departure: I then viſited her twice and three times in a day, and could not but admire in her dying experience—firſt, her "love of the LORD JESUS CHRIST," ſecondly, her firm belief in the "ever bleſſed and adorable TRINITY," thirdly, her "love of her neighbour," which is inſeparable from the "love of GOD," and fourthly, what is equally inſeparable from the Love of GOD, her "love of the Bible." I will juſt produce a ſpecimen of each of theſe traits in her character, and then conduct you to the cloſing ſcene of her exiſtence amongſt us.

What we are firſt to admire in her dying experience, is the love of the LORD JESUS CHRIST; in this ſhe was conſtant and uniform; upon every day, and upon the day of her death, ſhe declared, that ſhe had no other refuge, that ſhe deſired no other, that ſhe was ſatisfied with JESUS CHRIST, and that there was all ſufficiency to ſave her as a ſinner in Him alone. She had a remarkable way of expreſſing herſelf upon this ſubject: She told me often, as ſhe lay upon her bed, that ſhe felt, as though all behind her head were darkneſs and ſorrow, and all before her face light and gladneſs;—by which ſhe meant that as to her own works, they were nothing, and that as to what CHRIST had done for her, though it was great and a matter of perpetual

thankfulneſs, yet it was little in compariſon to what He was ſhewing her now; and that what He was ſhewing her now was little in compariſon to what He would ſhew her hereafter, when ſhe ſhould be with Him in glory. When ſhe had been talking in this ſtrain, I produced to her the Apoſtle's experience as it is recorded in the third chapter of his Epiſtle to the Philippians, where he deſcribes himſelf as "counting "all things loſs for the excellency of the "knowledge of CHRIST JESUS his LORD: for "whom he had ſuffered the loſs of all things "and counted them offals, refuſe, filth"* to be thrown away, that he might "win CHRIST, "and be found in Him, not having his own "righteouſneſs which is of the law, but the "righteouſneſs which is through the faith of "CHRIST, the righteouſneſs which is of GOD by "faith." I repeated to her the whole chapter, and particularly that part, where the Apoſtle ſpeaks of "leaving the things which are be-"hind, and reaching forth to thoſe that are "before, and preſſing toward the mark for the "prize of the high calling of GOD in CHRIST "JESUS." This, ſhe ſaid, was exactly expreſſive of her feelings: ſhe deſired nothing but JESUS CHRIST, and what "GOD according to "his own purpoſe and grace had given her in

* Σκυβαλα.

"Him."

" Him."* Speaking of the will of GOD giving all things to JESUS CHRIST, ſhe was led to contemplate the council which ſat in heaven, conſiſting of FATHER, SON and HOLY GHOST, —the determinations of that council, which were confirmed by an " oath," and then revealed to us as the council and oath of JEHOVAH, " that by two immutable things, in which it " was impoſſible for GOD to lie, we might " have ſtrong conſolation who have fled for " refuge to lay hold upon the hope ſet before " us."† She had fled for refuge to lay hold upon the " hope ſet before her," and appeared to have " ſtrong conſolation" reſulting from the very clear and experimental views which ſhe had of " the three that bear record in heaven."‡ The words FATHER, SON and HOLY GHOST, were frequently in her mouth for ſome days and nights together, with a moſt ſweet ſavour and unction; ſhe generally ſpoke of GOD in theſe words, and often lamented to me, how much her heart had been taken up with the trifles of this life, and how little it had been fixed upon GOD, eſpecially ſuch a GOD as FATHER, SON and HOLY GHOST; ſhe admired each perſon, each name, each character, each office of the ever bleſſed Three, whom ſhe believed to be one Eſſence eternally exiſting, and to whom ſhe

* 2 Tim. i. 9. † Hebrews vi. 18. ‡ 1 John v. 7.

looked as her ſtrength, her hope, her portion, in life, in death, and for ever.

As ſhe "loved GOD," ſo "ſhe loved her "brother alſo;" another thing much to be admired in her experience. I hardly ever viſited her, but ſhe enquired after her neighbours, high, low, rich and poor; ſhe deſired me to aſſure them, that they had her beſt wiſhes, and to tell them, that JESUS CHRIST is the way to heaven: ſpeaking of one, with whom ſhe had lived in particular habits of intimacy, tell her, ſays ſhe, for my ſake to go to JESUS CHRIST for ſalvation.—She was moſt affectionately inclined to the "houſehold of faith," and eſpecially to that church, of which ſhe was a moſt uſeful member and a moſt conſtant friend. She ſpoke much and oft of the people, who heard there and believed;—ſhe expreſſed many wiſhes that they might all ſurround her dying bed, and hear from her own mouth, what great things GOD had done for her ſoul; and I could ſuppreſs ſuch wiſhes only by aſſuring her, that I would tell them how much ſhe had them in her heart, and how ſhe mentioned them in her prayers night and day. The ſervices of thoſe, who miniſtered to her during her illneſs, were moſt gratefully acknowledged by her; ſhe ſaw the goodneſs of GOD in the fidelity of her domeſtick ſervants, and in the attention of her medical

medical viſitors;—ſhe expreſſed her thankfulneſs for every attempt which was made to relieve her, however ineffectual, and though in conſtant pain, never diſcovered ought of peeviſhneſs, fretfulneſs or murmuring. In patience ſhe poſſeſſed her ſoul, and waited for her diſmiſſion from a corruptible body: in few words, and thoſe the words of our church, "ſhe had a "lively faith in GOD's mercy through CHRIST, "with a thankful remembrance of his death, "and was in charity with all men."

The ſerenity of her mind and the ſolidity of her godlineſs I muſt aſcribe to her love of the BIBLE, another thing much to be admired in her experience: this was her book. For ſome years paſt of her life, no day had elapſed, but ſome portion of it had been her ſtudy, and "the ſame was her comfort in her affliction." * She deſired me to viſit her every morning, that I might read or repeat to her ſome paſſage or chapter, upon which ſhe might live for the day, and ſhe gave me freſh proofs upon every viſit, how much "ſhe taſted the good word of GOD "and the powers of the world to come." † She wiſhed to have all her experience brought "to the law and to the teſtimony," and begged me to tell her freely, if I diſcerned any thing wrong in her; ſhe was humble and teachable to

* Pſalm cxix. 50. † Hebrews vi. 5.

her dying moment, always thought ſoberly of herſelf, and, like Mary of old, ſat at "JESUS's "feet and heard his word." *

She repeated to me again and again, how totally deſtitute ſhe was in herſelf, and how needful ſhe found it to look out of herſelf into the "written word, againſt hope to believe in "hope, and to be fully perſuaded, that what "GOD had promiſed He was able alſo to per-"form." † She complained to me one morning how unſettled ſhe felt herſelf, and how ſorely ſhe had been tried by the enemy all the night through: I referred her to what the LORD GOD ſaith, Iſaiah xxviii. 16.—"Behold, I lay "in Zion for a foundation a ſtone, a tried ſtone, "a precious corner ſtone, a ſure foundation:" this ſhe ſaid was enough, here ſhe could ſettle, and reſt that day and for ever. She complained at another time of much deadneſs of ſoul, and ſeemed to be groaning, in common with all GOD's children, in "this earthly tabernacle." I repeated to her from Col. iii. 1. "If ye then "be riſen with CHRIST, ſeek thoſe things "which are above, where CHRIST ſitteth on "the right hand of GOD. Set your affections "on things above, and not on things of the "earth. For ye are dead, and your life is hid "with CHRIST in GOD." She took me up,

* Luke x. 3, 9. † Rom. iv. 18, 21.

and

and, with a ſweet ſmile upon her countenance, went on with the Apoſtle, " when CHRIST, " our life, ſhall appear, then ſhall ye alſo ap- " pear with him in glory." Theſe words appeared to be much upon her heart, and were frequently in her mouth to her dying day.

It would be endleſs to recount the various Scriptures, from which ſhe derived hope and conſolation: with what rapture would ſhe hear and repeat, " there is none like unto the GOD " of Jeſhurun, who rideth upon the heaven for " thy help and in his excellency on the ſky. " The eternal GOD is thy refuge, and under- " neath are the everlaſting arms, &c." ! * With what joy would ſhe ſpeak of " coming unto " mount Zion, and unto the city of the living " GOD, the heavenly Jeruſalem, and to an in- " numerable company of angels, to the general " aſſembly and church of the firſt born which " are written in heaven, and to GOD the judge " of all, and to the ſpirits of juſt men " made perfect, and to JESUS the Mediator of " the new Covenant, and to the blood of " ſprinkling, which ſpeaketh better things than " that of Abel !" † With what ſerioufneſs would ſhe lament how little ſhe knew of the " Scriptures !" and with what earneſtneſs would ſhe recommend them to all, who were

* Deut. xxxiii. 26. † Hebrews xii. 22.

about her, as " being able to make them wiſe " unto ſalvation through faith which is in " CHRIST JESUS."*

On the morning of the day of her death, I viſited her as uſual, and found her in extreme weakneſs and pain; after I had been by her bed ſide a few minutes, I took her by the hand, and ſaid, " Well, Madam, WHO SHALL SEPA- " RATE US FROM THE LOVE OF CHRIST?" and with a look, which indicated joy and peace in believing, and a ſtrength of voice, which I had not perceived in her for ſome days before, ſhe anſwered, " nothing, nothing, nothing." I repeated to her the whole paſſage, which follows theſe words of the Apoſtle, making a few pauſes and remarks as I went along—She ſmiled, ſhe aſſented, and " ſet her ſeal" to the truth of the whole.—I then ſpoke to her familiarly of death; I addreſſed her as a dying ſinner, and preached to her a " living SAVIOUR, I am He " that liveth and was dead, and behold I am " alive for evermore."†—She declared that this JESUS was her all. With reſpect to her pains, I told her it was neceſſary that ſhe ſhould feel ſome of the effects of ſin, that ſhe might know how much ſhe was indebted to " JESUS who " himſelf bare her ſins in his own body on " the tree."‡ She wiſhed to live and to die

* 2 Tim. iii. 15. † Rev. i. 18. ‡ 1 Pet. ii. 24.

in

in his debt, and to praiſe Him for evermore.—With reſpect to death I told her, what a privilege it was to be delivered from the fear and power of it, to ſee it deprived of it's ſting, and changed in it's nature from a curſe into a bleſſing.—" O ſweet death!" ſhe had often ſaid before, and ſhe then ſmiled upon the mention of it, as upon the mention of a friend. After ſuch converſation I prayed by her as uſual, and left her. A little before eleven o'clock in the ſame morning I returned to her again, and found her in the act of bleſſing her ſervants; ſhe had called them to her bed ſide, and tried to open her eyes, that ſhe might ſee them once more before ſhe died; ſhe took them by the hands, and ſaid, " God bleſs you my dear " children;" ſhe did the ſame to two other friends, and myſelf, who were by her bed ſide, ſaying, " God bleſs you all;" and then added —" pray, pray, pray."—Theſe were the laſt words which we could hear her ſpeak; her lips moved for a ſhort ſpace afterwards, and from a word or two which we could catch here and there, ſuch as " Shepherd" and " Guide," we had reaſon to think, ſhe was uttering a prayer or expreſſing her faith in God.—Death was now upon her countenance, and in it's lovelieſt form —it was impoſſible to refrain from looking at her—It was a ſight calculated to confirm the hope

hope of every Chriſtian—All, who were preſent, kneeled round her bed, whilſt in broken accents, as far as utterance was given me, "I commended her ſpirit into the hands of the "LORD GOD of truth, who had redeemed "it."* He received it graciouſly, and gave us every proof we could deſire, that He had redeemed her, and that He was the "LORD GOD "of truth—He diſmiſſed her in peace according "to his word."—Surrounded by her weeping friends and ſervants, ſhe fell aſleep without a groan.

Men and brethren, what ſhall we ſay to theſe things? here are facts before you, and here is one among thouſands of witneſſes, to confirm the truth as it is in JESUS,—the doctrine of the written word and of the eſtabliſhed Church, which we are continually labouring to inculcate among you. You muſt remember that in the character which we have now been exhibiting, the "love of CHRIST" was the ſtriking feature, and the leading principle; and I am ſure, that were ſhe alive among us this day, ſhe would wiſh that no other uſe ſhould be made of her example, but that "GOD might be glorified in "it by JESUS CHRIST;" from whom was derived, and to whom is to be aſcribed, every thing that was excellent in her living and dying.

* Pſalm xxxi. 5.

And

And now methinks I hear a voice ſaying, "weep not for me, but weep for yourſelves." —Weep ye "poor," for ye have loſt a friend; ye cannot recompenſe her it is true; but would ye make her any return for her ſervices? would ye add, if poſſible, to the joy of her ſpirit in Paradiſe? O remember her dying injunction, and go to JESUS CHRIST for ſalvation: then ye "ſhall be rich in faith, and heirs of a kingdom "which GOD hath promiſed to them that love "Him." * Weep ye RICH—ye have loſt the ſhining light of her example: ye have ſeen in her a proof, that the world and the things of it are neither ſufficient nor neceſſary for your happineſs; ſhe might have had them all if ſhe pleaſed, but "the world was crucified unto "her and ſhe unto the world," † and "the life, "which ſhe lived in the fleſh, ſhe lived by the "faith of the SON of GOD." ‡ Strange as her life may appear to you, I am ſure there was no moment of it, in which ſhe was not infinitely happier than you in the midſt of all your enjoyments; and as to her death—who is there that will not ſay, let me die like her? but do the ways of the world lead to ſuch an end?—they never did, they never can, they never will. Can you expect to depart in peace, after having waged war with GOD all your lives long? Can

* James ii. 5. † Gal. vi. 14. ‡ Gal. ii. 20.

you

you expect to inherit the things of GOD, whilſt you are loving the things of the world, of which GOD ſays, "love them not, for they "are not of the FATHER*." O could you have heard this dear mother in Iſrael, you could not have reſiſted her eloquence, when calling upon you with her dying breath, to go to JESUS CHRIST for ſalvation! and O, would "you prove, what is the good, and acceptable, "and perfect will of GOD?" would you know the truth of the Bible, and enjoy the promiſes contained in it? "be not conformed "to this world, but be transformed by the re-"newal of your minds†;—ſell all that ye "have," and ſeek JESUS, "and ye ſhall re-"ceive an hundred fold, and ſhall inherit ever-"laſting life‡."

Weep eſpecially, ye lovers of the LORD JESUS CHRIST,—there is no harm in weeping—for "JESUS wept‖." The Church of GOD in every place, and particularly in this, hath ſuſtained a loſs, which is not eaſily repaired; I mean the loſs of a "praying" friend. She was a ſincere lover of St. Giles's Church, and made mention of it in her prayers night and day. She told me, ſoon after my return home in October, that during

* 1 John ii. 15, 16.
† Romans xii. 2.
‡ Mat. xix. 29.
‖ John xi. 35.

during my abſence ſhe had viſited the Church upon a week day, in order that ſhe might have a full view of the improvements lately made in it, that ſhe went into the reading deſk to ſurvey the galleries, and from thence into the pulpit—"and when I was in the pulpit," ſaid ſhe, "I "could not help ſtopping to put up a petition "for the miniſter and the people."—GOD bleſs her for this, and for every other act of kindneſs towards us! GOD grant that her prayers may be anſwered, that the name of JESUS may be ſounded from this pulpit, and that His glory may fill this Church to the end of time!

And now, my Chriſtian friends, revert we to the words of the text—"who ſhall ſeparate "us from the love of CHRIST?" Not death, for it is our way to his preſence in glory—it diſſolves all other connexions and friendſhips, but not thoſe which are formed in CHRIST. Gladly therefore, O CHRIST, "we forſake all "and follow Thee:" I thank Thee for this Friend, this Mother in Iſrael, and I will try to love her better than ever—I will often recollect the many bleſſed hours which I paſſed with her, and the many kindneſſes which I have received from her—I will often weep over her grave, but I will give vent to my grief in the words of triumph, "O grave where is thy "victory?" and I will look forward to that exalted

exalted ſtate, where, with glorified ſpirits, glorified ſouls, and glorified bodies, we ſhall enjoy perfect communion and fellowſhip, and "GOD "ſhall be all in all."

"O, taſte and ſee," my Brethren, "how "gracious the LORD is"—ſee, ſee, what CHRIST JESUS can do for us!—He ſaves us from ſin and from death—He unites us to GOD and to each other here and hereafter.—"We ſorrow "then for them that are aſleep, but not as "others which have no hope—for if we be-"lieve that JESUS died and roſe again, even "ſo them alſo which ſleep in JESUS will GOD "bring with Him. For this we ſay unto you "by the word of the LORD, that we, which "are alive, and remain unto the coming of the "Lord, ſhall not prevent them that are aſleep. "For the LORD Himſelf ſhall deſcend from "heaven with a ſhout, with the voice of the "Archangel and the trump of GOD: and the "dead in CHRIST ſhall riſe firſt: then we, "which are alive and remain, ſhall be caught "up together with them in the clouds, to meet "the LORD in the air: and ſo ſhall we be ever "with the Lord. Wherefore comfort one ano-"ther with theſe words." *

Now to the FATHER, the SON and the HOLY GHOST, three divine perſons in one eternal JEHOVAH, be glory this day and for ever. Amen.

* 1 Theſſ. iv. 13.

GOD's MERCY

TO THE

FATHERLESS,

CONSIDERED IN A

SERMON,

PREACHED IN THE

PARISH CHURCH OF ST. GILES, IN READING,

ON THE 21ST DAY OF DECEMBER, 1786.

FOR THE BENEFIT OF THE

GIRLS CHARITY SCHOOL, IN READING.

IF GOD SO LOVED US, WE OUGHT ALSO TO LOVE ONE ANOTHER.

GOD's MERCY

TO THE

FATHERLESS.

HOSEA XIV. LATTER PART OF VER. 3.

In thee the fatherleſs findeth mercy.

THIS chapter begins with an exhortation to repentance, and GOD not only exhorts them to repent, but puts words into their mouths, with which they may return unto him. "O Iſrael, return unto the LORD thy GOD; "for thou haſt fallen by thine iniquity. Take "with you words, and turn unto the LORD: "ſay unto Him, take away all iniquity, and "receive us graciouſly: ſo will we render the "calves of our lips. Aſhur ſhall not ſave us; "we will not ride upon horſes: neither will "we ſay any more to the work of our hands, "Ye are our Gods; for in Thee the fatherleſs "findeth mercy."

In ſpeaking upon theſe words we are naturally led to enquire, firſt, who are the fatherleſs;—ſecondly, what is the mercy which they find;

—and thirdly, where they find it.—In "THEE "the fatherleſs findeth mercy."

Firſt then, the term "Fatherleſs" is put into the mouths of thoſe, who had turned from the living and true God unto idols, "mingled with "the heathen, and learned their works:" which was the caſe with Iſrael and Judah when Hoſea prophecied, that is "in the days of "Uzziah, Jotham, Ahaz, Hezekiah, kings of "Judah, and in the days of Jeroboam the Son "of Joſiah, king of Iſrael *." The prophet is commiſſioned to point out to them by ſigns and by words their ſpiritual fornications, a very ſtriking expreſſion, by which the Holy Ghoſt marks the idolatry of thoſe, to whom "I was "an Huſband, ſaith the LORD †:" and to whom the LORD repreſents himſelf as a Father alſo, ſtanding as He does to his Church in every poſſible relation. "And now they ſin "more and more, and have made them molten "images of ſilver, idols according to their own "underſtanding, all of it the work of the "craftſmen: they ſay of them, let the men "that ſacrifice kiſs the calves ‡." Theſe are the people who are exhorted to return unto the LORD their GOD, and to confeſs themſelves "Fatherleſs."

* Chap. i. 1. † Jer. xxxi. 32. ‡ Hoſ. xiii. 2.

If

If we look into the thirty-ſecond chapter of the Book of Deuteronomy, we there find an account of the parental dealings of GOD with the Children of Iſrael. "Is not He thy Father "that bought thee? hath He not made thee "and eſtabliſhed thee? Remember the days of "old, conſider the years of many generations: "aſk thy father and he will ſhew thee, thy "elders and they will tell thee. When the "Moſt High divided to the nations their in-"heritance, when He ſeparated the ſons of "Adam, He ſet the bounds of the people "according to the number of the Children of "Iſrael. For the LORD's portion is his people, "Jacob is the lot of his inheritance. He found "him in a deſert land, and in the waſte howling "wilderneſs; He led him about, He inſtructed "him. He kept him as the apple of his eye. "as an eagle ſtirreth up her neſt, fluttereth "over her young, ſpreadeth abroad her wings, "taketh them, beareth them on her wings: ſo "the LORD alone did lead him, and there was "no ſtrange GOD with him *." In the ſame chapter they are warned of thoſe ſins by which they ſhould loſe all theſe privileges, and reminded of that baſe principle of ingratitude in the human heart, which kindneſs but too often

* Verſe 6—12.

puts in motion. "But Jeſhurun waxed fat and "kicked; thou art waxen fat, thou art grown "thick, thou art covered with fatneſs; then "he forſook GOD which made him, and lightly "eſteemed the Rock of his ſalvation. They "provoked him to jealouſy with ſtrange gods, "with abominations provoked they him to "anger. They ſacrificed to devils, not to GOD; "to gods whom they knew not, to new gods "that came newly up, whom your fathers "feared not. Of the Rock that begat thee "thou art unmindful, and haſt forgotten GOD "that formed thee *."

Such was the character of the Iſraelites in the times when GOD raiſed up moſt of their prophets among them; and if theirs was a fatherleſs condition in conſequence of their mixing with the heathen, ſuch doubtleſs was the condition of the heathen themſelves. When St. Paul was at Athens †, "his ſpirit was ſtir-"red within him upon ſeeing the city wholly "given to idolatry, and upon finding an altar "with this inſcription, to the UNKNOWN GOD." It is true indeed that in his diſcourſe upon this occaſion he repreſents GOD as the common parent of all mankind, as "not far from every one of "us, for in him we live and move and are; as

* Ver. 15, 16. † See Acts xvii.

certain

" certain alſo of your own poets have ſaid, for " we are his offspring." But what do we expect to find in children? certainly the knowledge of their father; but here is an altar to the UNKNOWN GOD. We certainly expect to find ſome reſemblance of their father; " let us " make man in our image after our likeneſs *;" but here are no traces of ſuch reſemblance to be found, for " my ways are not your ways, and " my thoughts are not your thoughts, ſaith the " LORD †. It is written, there is none righte- " ous, no not one: there is none that under- " ſtandeth, there is none that ſeeketh after GOD: " they are all gone out of the way, they are " altogether become unprofitable: there is none " that doeth good, no not one."

Theſe paſſages and many others of the like import the Apoſtle brings together in the third chapter of his Epiſtle to the Romans, and declares that they were written that " every mouth " may be ſtopped and all the world become " guilty before God." Again, what do we expect to find in children? we certainly expect the love of their father;—but they are " haters " of GOD ‡:" and " the carnal mind is enmity " againſt GOD, for it is not ſubject to the law " of GOD, neither indeed can be ‖." Once

* Gen. i. 26.
† Iſaiah lv. 8.
‡ Rom. i. 30.
‖ Rom. viii. 7.

more, what do we expect to find in children? we expect a certain confidential nearneſs to their father; but where is any thing of this kind between fallen man and the GOD that made him upright? The Apoſtle tells the converted Gentiles that they were "ſometime afar off, having "no hope," and "without GOD in the world *." They dread every approach and apprehenſion of God—They "hate the light, neither come to "the light, leſt their deeds ſhould be reproved" —they "put far away the day of judgment as "an evil day—they cry to the ſeers ſee not, to "the prophets prophecy not; cauſe the Holy "One of Iſrael to ceaſe from before us." Now this is our ſtate by nature, the Apoſtle tells us it was the ſtate of thoſe who were now the diſtinguiſhed monuments of the grace and of the power of GOD; "and you (hath He raiſed "from the dead and ſet at his own right hand "in heavenly places) who were dead in treſ-"paſſes and ſins; wherein in time paſt ye "walked according to the courſe of this world, "according to the prince of the power of the "air, the ſpirit that now worketh in the chil-"dren of diſobedience, among whom alſo we "all had our converſation in times paſt, in the "luſts of our fleſh fulfilling the deſires of the

* Epheſ. ii. 12.

"fleſh

" fleſh and of the mind; and were by nature " the children of wrath even as others *."

They who are taught of GOD, and who have read their Bible to any purpoſe, muſt feel theſe truths; they muſt feel what the prodigal is repreſented to have felt, when he found himſelf ready to periſh †; and knowing by ſad experience that to depart from GOD is to depart from happineſs, and that to perſevere in ſin is to purſue deſtruction, they reſolve like him, " I will " ariſe and go unto my father, and I will ſay to " him, father, I have ſinned againſt heaven " and before thee, and am no more worthy to " be called thy ſon." Thus repenting and thus returning to the LORD their GOD in the way which he hath ſet before them, they will have cauſe to acknowledge that a " Father of the " fatherleſs is GOD in his holy habitation."

This brings me to the ſecond head of enquiry, namely, what is the " mercy," which the fatherleſs are ſaid to find. And what can this mercy be but to be reſtored to the condition and privileges of the children of GOD? Is not " He " thy father that bought thee?" So GOD's children are " bought with a price, not with " corruptible things as ſilver and gold, but " with the precious blood of CHRIST, as of a

* Epheſ. i. 20. ii. 1, &c. † Luke xv.

" Lamb without blemiſh and without ſpot *." —They are alſo " made and eſtabliſhed," they are a " new creation,"—" GOD's workmanſhip " created in CHRIST JESUS unto good works " which GOD hath before ordained that they " ſhould walk in them,—† they are renewed in " knowledge after the image of Him who " created them," and eſtabliſhed in the faith as it is in JESUS.—" Being juſtified by faith they " have peace with GOD through our LORD " JESUS CHRIST, by whom alſo they have ac- " ceſs by faith into that grace wherein they ſtand " and rejoice in the hope of the glory of GOD ‡." What mercy is here ?—no wonder that St. John ſhould exclaim concerning it, " Behold, what " manner of love the Father hath beſtowed " upon us, that we ſhould be called the ſons of " GOD! Beloved, now are we the ſons of GOD, " and it doth not yet appear what we ſhall be: " but we know that when He ſhall appear we " ſhall be like Him, for we ſhall ſee Him as " he is ‖."

Our aſtoniſhment at this mercy muſt increaſe, if we conſider the methods which were taken to render it's deſigns effectual ; and of theſe we are informed in the fourth chapter of St. Paul's Epiſtle to the Galatians. " Now the heir as

* 1 Pet. i. 19.
† Epheſ. ii. 10.
‡ Rom. v. 1.
‖ 1 John iii. 1.

" long

" long as he is a child differeth nothing from a " ſervant though he be LORD of all, but is " under tutors and governors until the time ap- " pointed of the father. Even ſo we when " we were children were in bondage under the " elements of the world." That is to ſay, GOD put us under the law as under a ſchool-maſter, not to juſtify us, but to give us the knowledge of ſin, that we might be trained up and prepared for receiving the glad tidings of the goſpel.—The " law is our ſchool-maſter to " bring us to CHRIST that we might be juſtified " by faith *," and " by the law is the know- " ledge of ſin †. But when the fulneſs of " time was come, GOD ſent forth his Son, " made of a woman, made under the law, to " redeem them that were under the law, that we " might receive the adoption of ſons."

Here are the methods which GOD has taken in order to effect the deſigns of his mercy: after having given the law (" long before which the " goſpel had been preached unto Abraham ‡," in conſequence of a " purpoſe and grace given " us in CHRIST JESUS before the world be- " gan ‖") after having given us the law to convince us of ſin, and ſo to teach us our need of a Saviour, " when the fullneſs of the time

* Gal. ii. 24. † Rom. iii. 20.
‡ Gal. iii. 8. ‖ 2 Tim. i. 9.

" was

was come GOD ſent forth his SON."—And if you aſk who this SON is, whom GOD ſent into the world—you are told that He is " the heir of all " things, by whom alſo GOD made the worlds, " that He is the brightneſs of GOD's glory, " the expreſs image of his perſon, upholding " all things by the word of his power, and " having by himſelf purged our ſins, ſet down " on the right hand of the Majeſty on high, " being made ſo much better than the angels, " as He hath by inheritance obtained a more " excellent name than them; for unto which " of the angels ſaid He at any time, Thou art " my SON, this day have I begotten thee? and " again, I will be to Him a Father, and He " ſhall be to me a Son: and again when He " bringeth in the firſt begotten into the world, " He ſaith, let all the angels of God worſhip " him: unto the angels He ſaith, who maketh " his angels ſpirits, and his miniſters a flame " of fire, but unto the SON, thy throne, O " GOD, is for ever and ever, and Thou LORD " in the beginning haſt laid the foundations of " the earth, and the heavens are the works of " thy hands, they ſhall periſh, but Thou re- " maineſt, they ſhall be changed, but Thou " art the ſame and thy years ſhall not fail *."

* See Hebrews i.

What

What a wonderful meſſenger was this to ſend into ſuch a world as ours! the Lord, God, the Governor, Preſerver, Maker, Poſſeſſor of all things! and in what form was he ſent? "made "of a woman:" that is, however miraculouſly conceived, yet born into the world exactly like the reſt of mankind, "made in all things "like unto his brethren, ſin only excepted," as perfect man as He is perfect God: "foraſmuch "as the children are partakers of fleſh and "blood, He alſo himſelf likewiſe took part of "the ſame *." And in what condition did He appear? "made under the law:" this is the condition of the whole race of mankind. As there is but one Creator, ſo there is but one "Lawgiver who is able to ſave and to "deſtroy †:" and there is but one law which was originally written upon the heart of Adam when he was created in the image and after the likeneſs of his Creator; the tranſgreſſion of this law was ſin, it was the original ſin, and it is ſin unto this day: "becauſe of tranſgreſſion," by which this law of his maker was effaced from the heart of man, and the law of ſin introduced in it's room, "the law" the very ſame law "was added" or revealed again by Moſes ‡, and written upon two tables of ſtone never to be

* Heb. ii. 14. † James iv. 12. ‡ Gal. iii. 19.

done

done away, requiring only that reaſonable ſervice which we owe to our Creator and our fellow creatures, "thou ſhalt love the LORD thy "GOD with all thine heart and with all thy "mind and with all thy ſoul and with all thy "ſtrength, and thy neighbour as thyſelf," and threatening death as the conſequence of tranſgreſſion: "the wages of ſin is death *." Therefore "almoſt all things by the law were purged "with blood, and without the ſhedding of blood "or death there is no remiſſion †:" Now CHRIST was made under the law, which we had broken; as our ſurety and repreſentative, He undertook to obey it's precepts and endure it's penalties, and is therefore deſcribed as "fulfill-"ing the law and the prophets and all right-"eouſneſs," as "having the chaſtiſement of "our peace and the iniquities of us all laid "upon him," as "being made ſin and a curſe "for us," and as "bearing our ſins in his "own body on the tree ‡." Now if there never was but one law, and if there was never but one that obeyed it upon earth, the man CHRIST JESUS, and if he obeyed it under the characters before deſcribed, it is certain that there can "be "none other name under heaven given amongſt

* Rom. vi. 23. † Heb. ix. 22.
‡ Matt. iii. 15. v. 17, &c. Iſa. liii. 2 Cor. v. 21. Gal. iii. 13. 1 Peter ii. 24.

"men

" men whereby he muſt be ſaved, but only the " name of the LORD JESUS CHRIST." We muſt either be " found in Him, not having our " own righteouſneſs which is of the law, but " the righteouſneſs which is through the faith " of CHRIST, the righteouſneſs which is of " GOD by faith," or we muſt be ourſelves anſwerable for the fulfillment of the whole law, and be liable to everlaſting puniſhment as the conſequence of tranſgreſſion.—The deſign, with which CHRIST JESUS " was made under the " law, was to redeem them that were under the " law," that is, to perform the part of a near kinſman, one who by the Moſaic law had a right to redeem an inheritance, and was alſo permitted to vindicate or avenge the death of his relation, by killing the ſlayer, if he found him out of the cities of refuge *. CHRIST as the near kinſman of thoſe, " whom He is not " aſhamed to call brethren," was to redeem them from death and the grave, to recover for them the eternal inheritance, and to avenge them on Satan, their ſpiritual enemy, and murderer. " Foraſmuch as the children are " partakers of fleſh and blood, He alſo himſelf " likewiſe took part of the ſame; that through " death He might deſtroy him that had the

* See Levit. xxv. and Numbers xxxv. and Mr. Parkhurſt's Hebrew Lexicon under the word גאל.

" power

" power of death, that is, the Devil; and de-
" liver them, who through fear of death were
" all their life time ſubject unto bondage *:"
and all this, " that we might receive the adop-
" tion of ſons," that we, who are fatherleſs by nature, having no natural right to be called the children of GOD, might be made ſo by " adop-
" tion;" we acknowledge as much in our beautiful collect for Chriſtmas-Day, and we acknowledge no more than we are taught to believe in ſcripture: " Bleſſed be the GOD and
" Father of our LORD JESUS CHRIST, who
" hath bleſſed us with all ſpiritual bleſſings in
" heavenly places in CHRIST: according as He
" hath choſen us in Him before the foundation
" of the world, that we ſhould be holy and
" without blame before Him in love: having
" predeſtinated us unto the adoption of children
" by JESUS CHRIST unto himſelf, according to
" the good pleaſure of his will †."

But this is not all, the mercy of God does not ſtop with the ſending of his SON; having ſent his SON, He ſends his Spirit alſo: " and becauſe
" ye are ſons, GOD hath ſent forth the Spirit of
" his SON into your heart, crying, Abba Fa-
" ther." This is the Father's gift unto all his children, " If ye being evil know how to give

* Heb. ii. 14, 15. † Epheſ. i. 3, 4, 5.

" good

" good gifts unto your children, how much " more ſhall your Father which is in heaven " give the holy Spirit unto them that aſk " Him * ?" The promiſes of CHRIST are expreſs to this purpoſe, many of them are to be found in the fourteenth, fifteenth, and ſixteenth chapters of St. John's Goſpel.—He expreſſes himſelf in a remarkable manner when he ſays, " I will not leave you comfortleſs;" in the Greek it is ορφανες, orphans †: which is as much as to ſay, that they, who have not the ſpirit of CHRIST, are in a " fatherleſs" condition; indeed the Apoſtle ſays the ſame, that if " any " man have not the ſpirit of CHRIST he is none " of his," that " as many as are led by the " Spirit of GOD, they are the ſons of GOD," that " ye have received the ſpirit of adoption, " whereby we cry Abba Father," and that " the Spirit itſelf beareth witneſs with our " ſpirits that we are the children of GOD ‡." The Apoſtle Peter has expreſsly ſaid on the memorable day of Pentecoſt, " the promiſe is " unto you and unto your children, and unto all " that are afar off, even as many as the LORD " our GOD ſhall call §:" from whence we may infer that the influences of the Spirit cannot ceaſe, being eſſential to the exiſtence of the

* Luke xi. 13. † John xiv. 18.
‡ Rom. viii. 9, 14, 15, 16. § Acts ii. 39.

Chriſ-

Chriſtian Church unto the end of time; nay they cannot ceaſe till the Church is complete in glory; "but if the ſpirit of Him, that raiſed "up JESUS from the dead, dwell in you; He, "that raiſed up CHRIST from the dead, ſhall "alſo quicken your mortal bodies by his Spirit "that dwelleth in you *." We therefore pray in our beautiful collect for Chriſtmas-Day, "that we being regenerate, and made God's "children by adoption and grace, may daily "be renewed by his holy Spirit."

This is the "mercy," which is ſpoken of in the words of the text, and which is held forth in the goſpel to thoſe, who are by nature "fatherleſs, without hope and without GOD "in the world." When a perſon has received "the Spirit of GOD'S SON in his heart crying "Abba Father," he may be ſaid to have "found" this mercy: as the Apoſtle ſpeaks of himſelf in the firſt chapter of his Epiſtle to Timothy; "for this cauſe I obtained mercy, "that in me firſt, or the chief of ſinners, GOD "might ſhew forth all long ſuffering, for a "pattern to them which ſhould hereafter believe "on Him unto life everlaſting." Now, reader, if this is the mercy which you and I want, (nay what muſt become of us without it?)

* Rom. viii. 11.

and

and if it is freely and fairly held forth to us in the word of GOD, the great queſtion is, where is it to be found?

This was propoſed to us as the third head of enquiry—it is moſt important, and great emphaſis is laid upon it in the words of the text, "in THEE the fatherleſs findeth mercy."

The returning Iſraelites, whom we may venture with the Apoſtle to call "a remnant ac-"cording to the election of grace *," are taught to come unto GOD as "fatherleſs," confeſſing their iniquity, and praying for it's removal; "take away all iniquity:" they are taught to aſk for a gracious reception, "and receive us "graciouſly:" they are taught to renounce all other dependencies; "Aſhur ſhall not ſave us, "we will not ride upon horſes, neither will we "ſay any more to the work of our hands ye "are our GODS; for in THEE the fatherleſs "findeth mercy." Here the wicked are taught that this mercy is not to be found in the ways of ſin; they, who are righteous in their own eyes, that it is not by works of righteouſneſs which they have done; they, who are wiſe in their own conceits, that it is not found by any efforts of their wiſdom; "but that it is the wiſdom of "God in a myſtery, the hidden wiſdom or-

* Rom. xi. 5.

" dained before the world unto our glory *." In ſhort all are taught, that GOD is " the GOD " of all grace," and that all mercy begins, continues, and ends with Him. Indeed the very enemies of CHRIST could ſay, " who can " forgive ſins but GOD only?" To diſpenſe pardon to the condemned is an act of grace, which we conſider as the prerogative of our Sovereign, it is the brighteſt jewel in his crown, and we never attempt to arreſt it from him.

How dare we then make ſuch an attempt againſt " the bleſſed and only Potentate, the " King of kings and Lord of lords?" how dare we be offended, when He aſſerts his prerogative, " I will be gracious to whom I will " be gracious, and I will have compaſſion on " whom I will have compaſſion †?—I, I am " He, that blotteth out thy tranſgreſſions for " my own ſake, and will not remember thy " ſins ‡; for my own ſake, for my own ſake " will I not do it, for how ſhould my name be " polluted? and I will not give my glory to " another §." What is the Apoſtle's concluſion from ſuch promiſes as theſe? " ſo then, it " is not of him that willeth, nor of him that " runneth, but of GOD that ſheweth mercy ‖;" indeed St. Paul is clear and deciſive upon this

* 1 Cor. ii. 7. † Exod. xxxiii. 23. Rom. xi. 15.
‡ Iſaiah xliii. 25. § Iſaiah xlviii. 11. ‖ Rom. ix. 16.

ſubject,

ſubject, that, " if it be of grace, it is no more " of works, otherwiſe grace is no more " grace *;" that " Abraham believed in GOD, " and it was counted unto him for righteouſ- " neſs; that David deſcribeth the bleſſedneſs of " the man, to whom GOD imputeth righteouſ- " neſs without works, ſaying, bleſſed is the " man, whoſe unrighteouſneſs is forgiven, and " whoſe ſin is covered, bleſſed is the man to " whom the LORD will not impute ſin †;"— that " this bleſſedneſs is for circumciſion and " uncircumciſion," that is for Jew and Greek; that neither can be bleſſed in any other way, and that if any of either are alive unto GOD, they receive their life, like criminals, as a gift from their ſovereign: " the wages of ſin is death, " but the gift of GOD is eternal life through " JESUS CHRIST our LORD ‡."

As GOD is the author and giver of mercy, ſo He beſtows it in his own way; and He hath appointed no way but one. " All things are of " GOD, who hath reconciled us to Himſelf by " JESUS CHRIST, and hath committed to us the " miniſtry of reconciliation: to wit, that GOD " was in CHRIST, reconciling the world " unto Himſelf, not imputing their treſpaſſes " unto them. For He hath made Him to be

* Rom. xi. 6. † Rom. iv. ‡ Rom. v. 21.

" ſin for us who knew no ſin, that we might " be made the righteouſneſs of GOD in Him *." This is GOD's method of ſhewing mercy to the ſinners of mankind: there is no GOD but one, and no way to him but one. " There is one " GOD, and one Mediator between GOD and men, " the man CHRIST JESUS †. I am the way, " and the truth, and the life, no man cometh " to the Father but by me ‡." It is eſſential to true repentance or converſion to feel and acknowledge theſe truths; that GOD is the firſt and the laſt, the ſole author and finiſher of man's ſalvation; and that " He pardoneth iniquity, " paſſeth by the tranſgreſſion of the remnant of " his heritage, and retaineth not his anger for " ever, becauſe He delighteth in mercy §. But " GOD, who is rich in mercy, for the great " love wherewith He loved us even when we " were dead in ſins, hath quickened us together " with CHRIST, by grace ye are ſaved; and " hath raiſed us up together, and made us ſit " together in heavenly places in CHRIST JESUS: " that in ages to come He might ſhew the ex- " ceeding riches of his grace in his kindneſs " towards us through CHRIST JESUS: for by " grace are ye ſaved, through faith, and that " not of yourſelves, it is the gift of GOD; not

* 2 Cor. v. 18, 19, 21.
† 1 Tim. ii. 5.
‡ John xiv. 6.
§ Micah vii. 18.

" of

" of works, leſt any man ſhould boaſt; for we " are his workmanſhip, created in CHRIST " JESUS unto good works, which GOD hath " before ordained, that we ſhould walk in " them *."

Well may the prophet ſay, " Who is a GOD " like unto Thee?" and in the ſame word in which He hath cauſed " his glory and his " goodneſs to paſs before us, and proclaimed, " the LORD, the LORD GOD, merciful and gra- " cious, long ſuffering and abundant in good- " neſs and truth †," He hath propoſed himſelf to our knowledge and to our imitation.

" Thus ſaith the LORD, let not the wiſe man " glory in his wiſdom, let not the mighty man " glory in his might, let not the rich man glory " in his riches; but let him that glorieth, glory " in this, that he underſtandeth and knoweth " me, that I am the LORD, which exerciſeth " loving kindneſs, judgment and righteouſneſs " in the earth ‡." As to other knowledge, it may qualify us to thrive or ſhine in this life; but " this is life eternal, to know Thee the " only true GOD, and JESUS CHRIST whom " Thou haſt ſent §."

Where there is the knowledge of GOD, which cannot ſubſiſt without his image, as the Apoſtle

* Epheſ. iii. 4, &c. † See Exod. xxxiii. 18, 19. and xxiv. 6. ‡ Jer. ix. 23. § John xviii. 3.

ſpeaks of "being renewed in knowledge after "the image of him that created us*," there muſt be the imitation of GOD alſo. "Be ye "followers, Μιμηται imitators, of GOD as dear "children, and walk in love, as CHRIST alſo "hath loved us, and given himſelf for us an "offering and a ſacrifice to GOD, for a ſweet "ſmelling ſavour†." It is impoſſible to be followers of GOD, and not to be found in the way of love; "for love is of GOD; and every "one that loveth is born of GOD, and know-"eth GOD. He that loveth not, knoweth not "GOD: for GOD is love." Here is our perſuaſive to charity‡.

If we trace to their proper ſource all the "malice and envy, in which we are living, "hateful and hating one another§," we muſt

* Col. iii. 10. † Epheſ. v. 1.

‡ John Weſt, Eſq; left twenty ſhillings a year to the three miniſters of Reading, for the time being, for preaching a ſermon alternately in their reſpective pariſh churches, on the morning of every St. Thomas's-Day for ever; the ſubject thereof to be, A PERSUASIVE TO CHARITY. In the year 1779 it was propoſed to unite practice with perſuaſion, by making a collection at the church doors, with a view to eſtabliſh a *Charity School* for the education of Poor Girls, belonging to the three pariſhes of Reading.—The attempt was truly laudable, and has been wonderfully ſucceſsful. But the progreſs of this good work muſt ſtill depend, under God, upon the continuance and increaſe of the public bounty.

§ Tit. iii. 3.

go

go back to our original departure from GOD, and obedience to ſin, " as Cain who was of that " wicked one, and ſlew his brother." From that time to this the hiſtory of the world has been no better than the " roll of Ezekiel, writ- " ten within, and without, lamentations, and " mourning, and woe."

Our return unto GOD is the only remedy for that miſchief, which was cauſed by our departure from Him: and our way is plain before us, even JESUS CHRIST, " who once ſuffered " for ſins, the juſt for the unjuſt, that He " might bring us to GOD *." From his mouth we receive " a new commandment, " that we love one another †. Give to him " that aſketh thee, and from him that would " borrow of thee turn not thou away. Ye " have heard that it hath been ſaid, Thou ſhalt " love thy neighbour, and hate thine enemy; " but I ſay unto you love your enemies, bleſs " them that curſe you, and pray for them that " deſpitefully uſe you and perſecute you; that " ye may be children of your Father which is " in heaven: for He maketh his ſun to riſe on " the evil and on the good, and ſendeth rain " on the juſt and on the unjuſt. Be ye there- " fore perfect, even as your Father which is in

* 1 Pet. iii. 18. † John xiii. 34.

" heaven is perfect;" or, " be ye merciful as " your Father alſo is merciful *."

But beſides a perſuaſive to charity in general, we wiſh to recommend a particular object of your attention and bounty: which, as it is calculated to promote a reformation of manners amongſt us, may undoubtedly be conſidered as a national concern. How frequent are robberies and murders amongſt us? how common and juſt the complaints, not only that we cannot travel our roads or ſleep in our houſes with ſafety, but that we cannot get ſervants, upon whoſe fidelity we can depend? to what is all this to be aſcribed? certainly to the corruption of our nature, in the firſt place, but in the next, to the want of all attempts to counteract that corruption, by a religious Chriſtian education. I ſay, " a religious Chriſtian education:" for to what are we to aſcribe the profligacy and profaneneſs, which prevail in the higher ranks of life, and are diffuſed from them throughout the whole circle of their inferiors and dependents, but to the ſad neglect of inculcating the principles of the doctrine of CHRIST in the courſe of their education? It is a fact too notorious to be denied, and of too ſerious conſequences not to be lamented, that whilſt all poſſible pains are

* Matt. v. 42, &c. and Luke vi. 36.

taken

taken to "teach all that wiſdom by which the "world knew not GOD," none are taken to inculcate "the wiſdom which is from above," by which alone we can know Him. A perſon may paſs through moſt of our public ſeminaries, and our two famous univerſities alſo, and never once have put into his hands, as the book for ſtudy and meditation, THE SCRIPTURE GIVEN BY INSPIRATION OF GOD.

But as for the rich, they muſt do as they pleaſe; they are giving daily proofs of the truth of what is written, "that it is eaſier for "a camel to go through the eye of a needle, "than for a rich man to enter into the kingdom "of God. To the poor the Goſpel is preached," and to them we look for reformation. Much has been done, and much more may reaſonably be expected, by the inſtitution of Sunday Schools: and indeed we may always look for the bleſſing of GOD upon every attempt to reſcue the riſing generation from ignorance and ſin: your repeated ſupports of this charity, for which I have the honour and happineſs to plead, are proofs of an approbation, to which nothing that I can ſay may be ſuppoſed to add: but in recommending it from the pulpit, it becomes me to urge motives infinitely ſuperior to thoſe, which are temporary and political.

You

You profeſs and call yourſelves Chriſtians: and would to GOD ye were ſuch, "not in word "and in tongue only, but alſo in deed and in "truth!" You aſk, what claim have theſe children upon us as chriſtians for our ſupport? and you ſhall have their claim in words which the Holy Ghoſt teacheth; "we are orphans "and fatherleſs, and our mothers are as "widows *." We may have "fathers of our "fleſh," but through their poverty or wickedneſs, or perhaps both, we are deprived of the chief benefits, which we ought to receive from them. We look to you for parental inſtruction and care: to be ſnatched, as by an angel's arm, from proſtitution and ruin, and to be conducted "to a little Zoar, that our ſouls may live:" and our miſery is our plea for your mercy.

Let the richeſt and the beſt of us go to "the "throne of grace," and what better can we ſay of ourſelves, than that we are "orphans and "fatherleſs?" and what can we ſee in ourſelves, that could induce GOD to have mercy upon us, but the compaſſionate conſideration, that we are "wretched and miſerable and poor and blind "and naked?" but when GOD brings us to a throne of grace, He furniſhes us with a plea, which ſuperſedes the neceſſity of every other;

* Lamentations v. 3.

unto

unto us He hath given JESUS CHRIST, and unto "HIM a name which is above every name. "Aſk whatever ye will in my name, and it "ſhall be given you." We are taught alſo to remember, that the ſame bleſſed and adorable JESUS, who is our Advocate with the Father, is alſo an advocate with us for the poor of mankind. "I was hungry and ye gave me meat, "thirſty and ye gave me drink, naked and ye "clothed me, ſick and in priſon and ye viſited "me. Verily verily I ſay unto you, foraſmuch "as ye have done it unto one of the leaſt of "theſe my brethren, ye have done it unto "me*."

Then GOD bleſs this little ſeminary—GOD enlarge your hearts towards it—and GOD grant that this day's collection may abound with much thankſgiving to himſelf, much profit to theſe children, and much comfort to thoſe who have two objects at heart, which are ever connected, the glory of GOD and the good of mankind.

* Matt. xxv. 42, &c.

LIBERTY,

AND

EQUALITY.

TWO SERMONS.

WO UNTO THEM THAT CALL EVIL GOOD AND GOOD EVIL, ETC. ISAIAH V. 20.

LIBERTY.

JOHN viii. 36.

If the Son therefore ſhall make you free, ye ſhall be free indeed.

AFTER all the noiſe that has been in the world about "liberty," no people are "free," but they who are made ſo by JESUS CHRIST.

All but theſe are ſlaves and bondmen.

They are free agents, freethinkers, and ſo forth, above all rule and authority, and power; "preſumptuous and ſelf-willed, they deſpiſe "government and ſpeak evil of dignities;" and ſet out with the grand apoſtacy of "denying "the LORD that bought them *;" that is renouncing the ſupremacy and atonement of JESUS CHRIST, who is "the true GOD and eternal "life †," and the "one foundation which is "laid ‡" for the religion and recovery of fallen man.

* 2 Pet. ii. and Epiſtle of Jude. † 1 John v. 20.
‡ 1 Cor. iii. 11.

Mighty

Mighty philoſophers theſe in their own eſtimation! but what are they in the judgment of truth? "they promiſe liberty, but are themſelves the ſervants of corruption*;" they "are in the gall of bitterneſs and bond of iniquity†; in the ſnare of the devil, by whom "they are taken captive at his will‡;" and doing the work of him, who "was a liar and "murderer from the beginning§," in deſtroying themſelves, and ſpreading miſchief and miſery among their fellow creatures: while God "puts his hook in their noſe and his "bridle on their lips‖," that He may reſtrain their fierceneſs, and turn it to his praiſe, making them inſtruments ("though they mean not "ſo¶") to promote his own counſel and cauſe, which ſtand and proſper amidſt all commotions, and which ſhall endure for ever in the conditions of the righteous and the wicked, of whom it is written, "theſe ſhall go into everlaſting "puniſhment, but the righteous into life "eternal*."

How great then and grievous is the bondage of thoſe, who are the firſt and foremoſt in their pretenſions to liberty?

* 2 Pet. ii. 19. † Acts viii. 23. ‡ 2 Tim. ii. 26.
§ John viii. 44. ‖ 2 Kings xix. 28. ¶ Iſaiah x. 7.
* Matt. xxv. 46.

This

This is what our LORD has been telling the Jews in the verſes preceding that of the text. He had ſaid "to thoſe Jews, which believed "on Him, if ye continue in my word, ye are "my diſciples indeed; and ye ſhall know the "truth, and the truth ſhall make you free." They were much offended at this, "and an-"ſwered Him, we are Abraham's ſeed, and "were never in bondage to any man: how "ſayeſt thou, ye ſhall be made free? Jeſus an-"ſwered them, verily verily I ſay unto you, "whoſoever committeth ſin is the ſervant of "ſin." This holds good with regard to Jew and Greek, high and low, rich and poor, whatever country they belong to, whatever religion they profeſs, or whatever opinions they maintain, "whoſoever committeth ſin" is a real ſlave under the worſt of maſters, he is "the ſervant "of ſin: and the ſervant abideth not in the "houſe for ever"—he may be bought or ſold or diſmiſſed at the will of his maſter—"the "SON abideth for ever"—his right is indiſputable and independant, it is by virtue of his condition as "a SON," that he is and muſt be in the houſe of "his Father."

IF THE SON THEREFORE SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED.

Our ſubject is chriſtian freedom, what it is in itſelf, and who it is that confers it.

Chriſtian freedom is deliverance from ſin, which is our great enſlaver, from the law, which is the ſtrength of ſin, and from death, which is the wages of it.

If we wiſh to ſee true liberty, as it was poſſeſſed and enjoyed by our nature, let us read the two firſt chapters of Geneſis, and contemplate man perfect and upright, as God created and made him. Dependent upon his Creator only, and ſuperior to a world produced and provided for his uſe and benefit, he had nothing withheld from him but a ſingle tree, as the inſtituted ſymbol of "that knowledge, which is too "wonderful and high for us *, and to which, "however we may aſpire after it, we can never "attain." It is a knowledge, which belongs to God himſelf, and is part of "that glory, "which He will not give to another." Being the Maker of angels and men, He is the one Judge of what is "good and evil" for both, and requires only of both "to be contented "with ſuch things as they have," and ſuch as He knows to be convenient for their reſpective "eſtates and habitations." Had man continued in this ſtate, he had been "free indeed," neither the dupe nor the prey of error or vice, but moving in his ſphere under the direction and

* Pſalm cxxxix. 6.

influence

influence of a Being, whoſe wiſdom, power and goodneſs are infinite; and with whom "is no "variableneſs neither ſhadow of turning." But ſin found it's way into his heart and enſlaved him, puffed him up with idle ſpeculations and high conceits, "ye ſhall be as Gods knowing "both good and evil;" and reduced him to the condition of a condemned priſoner under ſentence of death: in ſuch a condition it retains his poſterity, till the "ſtronger and the ſecond "man, who is the LORD from Heaven," ſet them free; reigning moſt over thoſe, who think the leaſt of it's influence, and the beſt of themſelves; it poſſeſſes and engages our time and talents, the faculties and exertions of our mind and body.

For the truth of theſe humbling aſſertions we appeal not to the lives of the ungodly and profane, of the idle and diſſolute, who are openly and avowedly in the habits and under the dominion of ſin, but to the examples of the decent and honeſt, the buſy and the proſperous, of thoſe, who in the emphatical language of the Pſalmiſt, "do well to themſelves, and are "praiſed of all *." What is it that gives motion to the active, and elevation to the eminent, that ſets their ſprings at work, that calls forth

* Pſalm xlix. 18.

the efforts of their genius, and the labour of their hands?—it is ſin. What is the God which they worſhip and ſerve?—it is ſelf. "The ground of a certain rich man brought "forth plentifully: and he thought within "himſelf ſaying, what ſhall I do, becauſe I "have no room where to beſtow my fruits? "and he ſaid, this will I do: I will pull down "my barns and build greater; and there will I "beſtow all my fruits and my goods: and I "will ſay to my ſoul,—Soul, thou haſt much "goods, laid up for many years, take thine "eaſe, eat, drink, and be merry. But God "ſaid unto him, thou fool, this night ſhall "thy ſoul be required of thee: then whoſe "ſhall thoſe things be which thou haſt pro-"vided? So is he that layeth up treaſure for "himſelf, and is not rich towards God *." Now what was the evil of this character? It could be no harm to be rich, no harm to be ſucceſsful, no harm that his eſtate was productive, no harm to propoſe to himſelf eaſe and cheerfulneſs, when exempt from the neceſſity of living by the ſweat of his brow; but the evil was that he worſhipped and ſerved the "creature" inſtead of the "Creator;" that he laid up treaſure to "himſelf" and was not

* Luke xii. 16—21.

rich

rich towards "GOD;" and of courſe when death ſeized him it proved him to be a fool, "it took away his gods, and he had nothing "left."

There is no character more common than this; they who have the moſt of this world's goods are often the leaſt thankful to Him, who giveth all things richly to enjoy; they can paſs for the beſt ſort of men in the world, and be without GOD in it too: but however honeſt, induſtrious, deſerving, amiable and ſo forth they may be in the ſight of men, they are groſsly defective in the ſight of GOD, who hath inſcribed "one thing thou lackeſt" upon every one of them. Meaſure them by the word of GOD, and you diſcover at once the great defect in their character. Propoſe to them the law of the Moſt High, which ſaith, "thou ſhalt love "the LORD thy GOD with all thy heart, mind, "ſoul and ſtrength, and thy neighbour as thy-"ſelf," and they cannot but aſſent to it with the ſcribe, and acknowledge, "Well maſter, "thou haſt ſaid the truth *." But bring this truth and their character together, examine the one by the other, and the concluſion muſt be, that if one is right the other is wrong. How then does the law of the Moſt High affect

* Mark xii. 32.

them? It proves them guilty, and worketh wrath; it excites in them concupiſcence to break it, and enmity againſt the GOD who gave it, and drives them back to their old principles and habits, their old ways of thinking and acting, which they oppoſe to the will and word of Jehovah. But go a ſtep further, and propoſe to them the Goſpel of the ever bleſſed GOD, "the glad tidings of great joy that there is a "SAVIOUR CHRIST, JESUS the LORD *," that He hath "redeemed us from the curſe of the "law, being made a curſe for us †;" that He is almighty to pardon and ſubdue our iniquities; and that after "the Prieſt and Levite have "paſſed by the wounded and dying traveller," and left him as they found him, in "his ſins "and in his blood," here is the good Samaritan with his oil and wine, with his ſpirit and with his blood to heal him, and with the word of his grace, ſaying unto him, "live."—If the "moral law, which came by Moſes," condemns you, and "the ceremonial law cannot "purge your conſcience," here is "Grace" and "Truth" by "JESUS CHRIST" to deliver you ‡. "Come unto me all ye that are weary "and heavy laden and I will give you reſt; "take my yoke upon you and learn of me, for

* Luke ii. 10. † Gal. iii. 13. ‡ See John i. 17.

"I am

" I am meek and lowly in heart, and ye ſhall " find reſt unto your ſouls. For GOD ſo loved " the world that He gave his only begotten SON, " that whoſoever believeth in Him ſhould not " periſh but have everlaſting life *." Surely here is the voice of the charmer, but there is " a deaf adder which poiſons and ſtops their " ears, ſo that they refuſe to hear, charm He " ever ſo wiſely."

It is impoſſible to receive this Goſpel while the heart retains it's original poſſeſſions. " Why do the heathen rage, and the people " imagine a vain thing? The Kings of the " earth ſet themſelves, and the rulers take " counſel together againſt the LORD, and againſt " his CHRIST †." It ſeems a common cauſe in which Kings and Gentiles, rulers and people, who are oppoſed to each other on many occaſions, are firmly united together; and why?— the reaſon is put into their own mouths; " let " us break their bands aſunder and caſt away " their cords from us." The " bands" and " cords" are the things which we diſlike. The ſin, which keeps us in bondage, perſuades us that we are free, and that religion would deprive us of our freedom; that we are " rich " and increaſed with goods," and that religion

* Mat. xi. 28. John iii. 16. † Pſalm ii. 1, &c.

would take them away. " There came one " running, and kneeled to JESUS, and aſked " Him, Good Maſter, what ſhall I do that I " may inherit eternal life? And Jeſus ſaid unto " him, why calleſt thou me good? there is " none good but one, that is GOD. Thou " knoweſt the commandments, do not commit " adultery, do not kill, do not ſteal, do not " bear falſe witneſs, defraud not, honour thy " father and mother. And he ſaid to him, all " theſe things have I obſerved from my youth *." Now here was a virtuous and valuable man, ſuch as attracted the eſteem and admiration of JESUS: " then JESUS beholding loved him." There cannot be a more honourable teſtimony to his character, for the Holy Ghoſt always means what He ſays, and therefore authoriſes us to infer from this plain expreſſion, that JESUS actually loved this amiable young man; and " He ſaid unto him, one thing thou lackeſt: " go thy way, ſell whatſoever thou haſt and " give to the poor, and thou ſhalt have treaſure " in heaven: and come, take up thy croſs and " follow me. And he was ſad at that ſaying " and went away grieved, for he had great " poſſeſſions." Now what was it that could induce this man to reject ſuch an offer? the

* Mark x. 17, &c.

offer

offer of "treaſure in heaven," and of "JESUS "who loved him" as his LORD and portion! It was ſin, which ſhackled, fettered, and blinded him. "If our Goſpel be hid," ſaith St. Paul, "it is hid to them that are loſt; in whom "the GOD of this world hath blinded the minds "of them that believe not, leſt the light of the "glorious Goſpel of CHRIST, who is the image "of GOD, ſhould ſhine unto them*." Chriſtian freedom is deliverance from this bondage. The Truth, which makes us free, is the miniſtration of the "Spirit" to open the eyes, the ears, and the heart; to remove all things that offend, and ſet the believer at liberty to embrace, to follow, and to enjoy what he knows to be true. If you will look into the third chapter of St. Paul's ſecond Epiſtle to the Corinthians, you will find an account of the Goſpel, as it is the "miniſtration of the SPIRIT," and as it finds its way into the hearts of them that receive it: you will find alſo the bondage and liberty, of which we have been ſpeaking, contraſted together, and exemplified in the preſent and future deſtinies of the Jewiſh people. "The vail over the face of Moſes," when he gave them their law, was a ſign, that "they "could not look to the end of that which is

* 2 Cor. iv. 3, 4.

"aboliſhed

" aboliſhed. But their minds were blinded: " for until this day remaineth the ſame vail un- " taken away in the reading of the Old Teſta- " ment; which vail is done away in CHRIST. " But even unto this day, when Moſes is read, " the vail is upon their heart. Nevertheleſs " when it ſhall turn to the LORD the vail ſhall " be taken away. Now the LORD is that SPI- " RIT, and where the SPIRIT of the LORD is, " there is liberty *."

Here then is Chriſtian freedom, where the Almighty " Spirit" removes every obſtruction, opens and enlarges the heart, gains admiſſion for " the faithful ſaying, which is worthy of " all acceptation," gives us a ſight of the LORD's Glory in the mirror of his word, and liberty " to run the way of his commandments," which approve themſelves to his image in the inner man. " But we all with open face be- " holding as in a glaſs the glory of the LORD, " are changed into the ſame image, from glory " to glory, as by the Spirit of the LORD." By theſe operations of the Spirit, every one " that is called in the LORD is the LORD's free- " man," and of courſe ceaſes to be " ſervant " of men †." He has nothing to do with their traditions, rudiments, opinions and faſhions,

* 2 Cor. iii. 13, &c. † 1 Cor. vii. 22.

he

he is above and independent of all, and has only to "underſtand what the will of the LORD is" and to follow it. The pooreſt diſciples of CHRIST have this freedom, and enjoy it: you may produce your reaſons, ridicule, and threats againſt them, you may bind and impriſon them, but ſtill they are free; neither the darkneſs of midnight, nor the drearineſs of a dungeon can prevent the entrance and influence of light and life in their ſouls; they can riſe to prayer and praiſe, and "mount with wings as eagles" in the ſublime exerciſes of faith and devotion; they can reſt and expatiate in the preſence of GOD as in their proper element; the LORD is at hand to feed, to help, and to bleſs them, to work ſo that none ſhall let, and to keep them in his hands, ſo that none ſhall pluck them out; unſhackled and unfettered they run without wearineſs, and walk without fainting; they are, in the language of the text, "free indeed."

I have dwelt largely upon this topic, conceiving it to be an eſſential part of true liberty to be free from prejudice, to ſay, that "whereas "I was blind now I ſee," and that "JESUS "hath opened mine eyes *." And what will ſuch light diſcover? "the hidden things of "darkneſs, the counſels of a heart," which

* John ix.

have

have been "only and continually evil," and the "law" which is "ſpiritual," but has long been without its effect through the gloſſes and "traditions of men." Being "renewed in "knowledge, after the image of Him that cre- "ated me," I muſt aſſent to the "law that is "holy, juſt and good," but having been broken it can only condemn me, and giving to ſin it's power to bind and deſtroy, it is called "the ſtrength of ſin." Deliverance from this is Chriſtian freedom: "the law of the ſpirit "of life in CHRIST JESUS hath made me free "from the law of ſin and death *." A be- liever is "not under the law, but under Grace," and therefore "ſin hath not dominion over him," it neither faſtens him to the earth, nor cries againſt him to heaven. St. Paul in the ſeventh chapter of his Epiſtle to the Romans repreſents us as allied and ſubject to the law, as a wife is bound to her huſband: as "long as her huſ- "band liveth, ſhe cannot be married to another, "but her huſband being dead, ſhe is free from "that law." He illuſtrates by this ſimilitude the different ſtates of men by nature and Grace, of bondage under the law, and liberty under the Goſpel. "Wherefore, my brethren, ye alſo "are become dead to the law by the body of

* Romans viii. 2.

"CHRIST;

" CHRIST; that ye ſhould be married to ano-
" ther, to Him who is raiſed from the dead,
" that we ſhould bring forth fruit unto GOD.
" For when we were in the fleſh, the motions
" of ſins which were by the law did work in
" our members to bring forth fruit unto death:
" but now we are delivered from the law, that
" being dead, wherein we were held." The apoſtle proceeds to deſcribe the effects of the law where it is known and applied by the Spirit with it's proper force and efficacy; " ſin
" abounds by it," and " becomes exceeding
" ſinful:" ſuppoſing that there is an inclination to obey it while it's condemning power exiſts, the preſence of evil inſeparable from the propenſity to good leaves him only to lament,
" O wretched man that I am! who ſhall de-
" liver me from the body of this death?" But he riſes above the law, and " thanks GOD
" through JESUS CHRIST our LORD:" and begins the next chapter with a plain concluſion drawn from the contents of this, " there is
" therefore now no condemnation to them that
" are in CHRIST JESUS."

What then? Shall we ſin becauſe we are
" not under the law, but under Grace? GOD
" forbid." As creatures we have great obligations to GOD, as Chriſtians infinitely more,
" ye are bought with a price, therefore glorify
" GOD

" GOD in your body, and in your ſpirit, which " are GOD's *." If we know CHRIST as a Saviour, we muſt hate the ſins for which He ſuffered in proportion as we love Him " who bare " them in his own body upon the tree," and ſuffered ſo much upon their account. If " the " ſame mind be in us, which was alſo in " CHRIST JESUS," our delight muſt be, like His, in the law of the LORD, which He " came " into the world to fulfil," and by which obedience alone, we can be made righteous before GOD. The language of faithfulneſs to GOD is, " O that my ways were made ſo direct, that " I might keep thy commandments!" O that thy law were ſo written upon my inward parts that no thought or deſire of my heart might wander from Thee! but if this be not the caſe, as I could wiſh, ſhall I therefore deſpair? ſhall I ſuppoſe that I am not juſtified from all things, becauſe I am not ſanctified wholly? GOD forbid. Let me learn from my daily wanderings, from the conſtant preſence of evil, from ſin dwelling in me, and from it's law in my members, to doubt, diſtruſt, and abhor myſelf; but GOD forbid, that I ſhould doubt or diſtruſt my " Redeemer:" no fall can be finally ruinous, but departure from Him.

* 1 Cor. vi. 20.

Here

Here is the Chriſtian's freedom from the law —he conſents to it that it is good, he admits it as a rule of life in it's ſpiritual application to the inmoſt receſſes of the ſoul, and aſpires after that love which is the fulfilling of it: but though he tranſgreſſes it through ſurpriſe or infirmity ſeven times and ſeventy times ſeven in a day, he will never acknowledge it's right as a covenant of works to condemn him; he is divorced from it, dead to it, and married and alive unto another, even unto JESUS, who is raiſed unto David as a righteous branch, who hath executed judgment and juſtice in the earth, who is never ſeen by his church but as the author of ſalvation and ſafety, and who is ever known and invoked by his proper, his glorious name, JEHOVAH OUR RIGHTEOUSNESS. Chriſtian preaching therefore does not conſiſt in ſaying, you muſt be this or do this, but in lifting up JESUS CHRIST and ſaying, "believe on him "and thou ſhalt be ſaved; go in peace, thy "faith hath made thee whole," as ſound and ſafe as the everlaſting ſtrength and righteouſneſs, as the faithfulneſs and fulneſs of the Godhead can make thee. What a life then of freedom and independance is that, "which is "lived in the fleſh by the faith of the Son of "GOD, who loved me and gave himſelf for "me.

" me*." It is a life which no law human or divine can find fault or meddle with. " The " LORD is my life and my ſalvation, whom " then ſhall I fear? the LORD is the ſtrength of " my life, of whom then ſhall I be afraid †?" " Who ſhall lay any thing to the charge of " GOD's elect, it is GOD that juſtifieth, who is " he that condemneth? it is CHRIST that died, " yea rather that is riſen again, who is even at " the right hand of GOD, who alſo maketh in- " terceſſion for us ‡." Surely it may be ſaid that " againſt ſuch there is no law," that " their " warfare is accompliſhed," that " their iniquity " is pardoned," and that " they have received " of the LORD's hand double for all their " ſins ‖:" that GOD " hath reconciled them to " himſelf" completely and for ever " in the body " of his fleſh through death, to preſent them " holy and unblameable and unreproveable in " his ſight.

" To continue in this faith grounded and ſet- " tled, and not to be moved away from the " hope of the Goſpel," what is it, but, in the language of the text, to be " free indeed?"

Where ſin does not enſlave, and the law does not condemn, there death has loſt it's power.

* Gal. ii. 20.
† Pſal. xxvii. 1.
‡ Rom. viii. 33, &c.
‖ Iſa. xl. 2.

" O death,

" O death, where is thy ſting? O grave, where " is thy victory? the ſting of death is ſin; and " the ſtrength of ſin is the law. But thanks " be to GOD, which giveth us the victory " through our LORD JESUS CHRIST*." This is the language of perfect freedom, and when the tongue is looſed to uſe it, and the heart enlarged to enjoy it, they will not be fettered or ſilenced by pain, diſeaſe, infirmity, or the approach of death in any ſhape or form.

We read of thoſe, who " through fear of " death are all their life-time ſubject to bond- " age."—This muſt be the lot of all who are partakers of fleſh and blood, and the moſt that they can do is to get rid of this fear for a ſeaſon: the cares, riches, and pleaſures of life may ſuppreſs the thought of dying, but the reality, the awful reality, ſtill remains: and who are free from the fear and power of it, but they who believe in JESUS? of whom it is written, " that foraſmuch as the children are partakers " of fleſh and blood, He alſo himſelf took part " of the ſame, that through death he might " deſtroy him that had the power of death, that " is the devil, and deliver them who through " fear of death were all their life time ſubject " to bondage†." Who ſaith of Himſelf, " I

* 1 Cor. xv. 55. † Heb. ii. 14, 15.

" am the Reſurrection and the Life, he that " believeth in me, though he were dead, yet " ſhall he live, and whoſoever liveth and be- " lieveth in me ſhall never die:" and who ſaith to his diſciples, " becauſe I live, ye ſhall live " alſo." This is what the Apoſtle calls deliverance from the " bondage of corruption into " the glorious liberty (or liberty of glory) of the " children of GOD; for which they, who have " the firſt fruits of the Spirit, are groaning " within themſelves, waiting for the adoption, " to wit, the redemption of their body *." A wonderful ſtate of enlargement this! in which crying and ſorrow and pain ſhall be no more, in which we ſhall be like GOD, incorruptible, immortal, glorious, and ſee Him as He is.

Who but a Chriſtian can cheriſh ſuch hopes as theſe? and yet who, but one that has them, can pretend to be free? unleſs it be freedom to " be reſerved in everlaſting chains under dark- " neſs to the judgment of the great day, to be " bound hand and foot and caſt into outer dark- " neſs and to be ſuffering the vengeance of " eternal fire †." Theſe words may ſeem to you as idle tales, and you may believe them not; but they are the words of the " Holy Ghoſt," to deſcribe the miſeries of thoſe, who ſin againſt

* Rom. viii. 21, 23. † See Epiſtle of Jude and Mat. xxii. 13.

GOD,

God, whether angels or men; and thoſe of us, "who know not God, and obey not the goſpel "of our Lord Jesus Christ, who ſhall be "puniſhed with everlaſting deſtruction from "the preſence of the Lord and from the glory "of his power *." While theſe ſhall be in cloſe confinement, barred within the iron gates of hell, to come out no more, gnaſhing their teeth and gnawing their tongues, blaſpheming the God of heaven, and never repenting to give Him glory; they on the other hand, whoſe hearts "the Lord hath opened that they have "attended to the things which were ſpoken by "Him," they who have "fled for refuge to "Jesus Christ that they might be juſtified by "the faith of Him," they who have been "de-"livered from this preſent evil world," and have walked at liberty in the way of God's commandments, they ſhall be walking at large in the bright regions of eternal day, they ſhall be ſinging hallelujahs to the Lord God omnipotent, and rejoicing in Him who hath ſaved them with an everlaſting ſalvation: in a word, for ever releaſed from ſhame and ſorrow, and for ever crowned with glory and righteouſneſs, they are "free indeed."

* 2 Theſſ. i. 8, 9.

Such is Chriſtian freedom, from the ſervice of ſin, the curſes of the law, and horrors of death: and who is He that confers this freedom upon us? it is the 'Son'—the Son of GOD and the Son of man.

A wonderful Name this, which is above every name! deſcriptive of One, who by the union of two natures in Himſelf is perfect GOD and perfect man: and who by his office is the head of GOD's family, "the firſt begotten of every "creature" in it, the one ſurety and repreſentative of the whole, bringing GOD to men and men to GOD, making the offended Majeſty of heaven a reconciled Father, and making thoſe, "who are by nature children of wrath, the "children of GOD by the faith of Himſelf."

That we may conceive rightly of Him, whoſe office it is to make his people free, as well as of thoſe who are made ſo by Him, we muſt attend to the diſtinction between a "Servant and "a Son:" and remember that ſervants in thoſe days were moſtly ſlaves. "The Servant abideth "not in the houſe for ever, but the Son abideth "for ever. If the Son therefore ſhall make you "free, ye ſhall be free indeed." This diſtinction is moſt beautifully marked in the very elegant epiſtle of St. Paul to Philemon; which was wrote in the behalf of a ſervant, who had run away from his maſter: who had perhaps been

been taken up as a vagrant at Rome, and impriſoned with St. Paul: who had certainly heard the Apoſtle and believed him; and is therefore ſtiled by him "my ſon Oneſimus whom I have "begotten in my bonds." The Apoſtle would have retained him with himſelf as one that had and might have been profitable to him, but he ſends him back to his proper maſter: for the Goſpel does not countenance diſobedience and rebellion, confuſion and diſorder; it does not infringe upon God's conſtitution of things, the diſtinctions of maſter and ſervant, of high and of low, of rich and of poor; diſtinctions ſo eſſential to the good and happineſs of this world, that no nation or community ever has ſubſiſted without them or ever will. "Let every man, "abide in the ſame calling wherein he was "called. Art thou called a ſervant or a ſlave? "care not for it: if thou mayeſt be made free," not by violence, but by an act of him who hath a right to make thee ſo, "uſe it rather. "For he that is called in the LORD being a ſer-"vant is the LORD's free-man: likewiſe alſo he "that is called being free is CHRIST's ſervant: "being bought with the price of his blood *." With theſe views the Apoſtle ſends Oneſimus to Philemon, beſeeching him at the ſame

* 1 Cor. vii. 21, 22, 23.

time to receive him, " not now as a ſervant, " but above a ſervant, a brother beloved, ſpe- " cially to me, but how much more to thee, " both in the fleſh and in the LORD ?"

Hence let us infer the difference between a ſervant and a ſon, and the diſtinction conferred upon thoſe, who receive their freedom from the " SON of GOD." His office may be learnt from his name, it is to make them that love Him " the ſons and daughters of the Almighty," no leſs (and they cannot be more) than partakes with Himſelf. " For which cauſe He " is not aſhamed to call them brethren, ſaying, " I will declare thy name unto my brethren, in " the midſt of the church will I ſing praiſe " unto Thee; and, again, behold I and the " children which GOD hath given me *." We are by nature ſervants of the law, which ſaith, this do and thou ſhalt live; of ſin, having obeyed it, and therefore ſubject to death: as ſuch, we may be in the houſe of GOD for a time, but we cannot be there for ever. We may be in the world, which may be conſidered as the houſe of Him that made it, built and fitted by Himſelf for the reception and reſidence of man; but we are not here for ever; when we have lived our time, and performed our taſk,

* Heb. ii. 11, 12, 13.

we

we are diſmiſſed, and heard of no more. We may find our way alſo into the houſes of God upon earth, in which the good and the bad, the wheat and the tares, are gathered and growing together, but when the harveſt of the earth ſhall be fully ripe, and God ſhall command his "angels to put in their ſickles and reap," when He ſhall appear as the Judge of all men, to diſtinguiſh "between the righteous and the wicked, "between him that ſerveth God and him that "ſerveth him not," then the ſervant ſhall be diſcharged from his houſe, and be neither heard nor thought of in heaven. But if the Son has made us free, He has taken us into union with Himſelf, admitting us to his table in the houſe and preſence of his father, He hath given us in that houſe "a place and a "name better than of ſons and of daughters," an "inheritance incorruptible, undefiled and "unfading;" a footing and an eſtabliſhment, to which our title is clear, and which none can diſpute or deſtroy. Children may commit offences, (and who can tell how oft he offendeth) but it is the Father's office not to turn them out, but to bear with them, not to leave or forſake, but to reprove, chaſten, and correct them; they may be ignorant, but it is the Father's office to teach and inſtruct them; they may need conſtant tuition and care, but

they are "heirs of GOD and joint heirs with "CHRIST," and it is the Father's office to preſerve and prepare them for glory; in a word, they are free of his houſe, and have a right to ſay with the Pſalmiſt, "one thing have I de- "ſired of the LORD, that will I ſeek after, that "I may dwell in the houſe of the LORD all the "days of my life, to behold the beauty of the "Lord, and to enquire in his temple. Surely "goodneſs and mercy ſhall follow me all the "days of my life, and I will dwell in the houſe "of the LORD for ever *."

"IF THE SON THEREFORE SHALL MAKE "YOU FREE, YE SHALL BE FREE INDEED."

Men and brethren, is not this liberty far preferable to that, which has the name without the nature of freedom? which ſerves only as a watch word for the idle and ſeditious, to inflame your paſſions, diſtract your minds, and diſturb your peace; to excite in you falſe alarms of imaginary evils, and fooliſh conceits of imaginary good; and which, could it do all that it pretends for you in this life, leaves you juſt where it found you as to all proſpects of another; born in ſin, children of wrath, priſoners and captives under the law which you have broken, liable to be ſeized and caſt

* Pſalm xxvii. 4. xxiii. 6.

into

into priſon, there to be kept and tormented for ever! If the Bible be true, this is the condition of all the children of Adam, and none are delivered from it, but they "who believe that "JESUS is the CHRIST the ſon of the living "GOD."

Haſt thou then believed in JESUS? If not, thou art yet in thy ſins, if in ſins, of courſe in chains; thoſe chains are the chains of darkneſs; and, except broken in this life, they are everlaſting. Kind and gentle reader, a fellow creature and fellow ſinner with myſelf, "the LORD JESUS "forgiveth ſins," and "looſeth the priſoners;" may He ſhew thee thy want of Him and make thee free!

Is it thy complaint then, "I am ſo faſt in "priſon that I cannot get forth? O wretched "man that I am, who ſhall deliver me from the "body of this death? Believe in the LORD "JESUS CHRIST and thou ſhalt be ſaved; take "his yoke upon thee and learn of Him, and "thou ſhalt know the truth, and the truth "ſhall make thee free; aſk of Him and He "ſhall ſend thee a comforter, the Spirit of "Truth, and where the Spirit of the LORD is, "there is liberty."

Or is it thy happy lot to have believed in JESUS through grace, and ſo to have obtained this freedom? You will not ſay, as the chief captain

captain did to Paul, " with a great ſum ob-
" tained I this freedom," for you have it " with-
" out money and without price;" but you may ſay with Paul, " I was free born. Begotten to
" a lively hope through the Goſpel," and " born
" not of corruptible ſeed, but of incorruptible,
" by the word of GOD which liveth and abideth
" for ever, juſtified freely by his grace through
" the redemption which is in CHRIST JESUS, I
" have acceſs by faith into that grace, in which
" I ſtand," and rejoice in the hope of the glory of GOD. As a " fellow citizen with the ſaints
" and of the houſhold of GOD," I look beyond this world and live above it. I confeſs myſelf
" a ſtranger and pilgrim upon earth, and deſire
" a better country, that is a heavenly," and I expect glorious liberty and perfect peace in a city which hath foundations, whoſe builder and maker is GOD.

" Happy are the people that are in ſuch a
" caſe—happy the people whoſe GOD is the
" LORD!"

Let ſuch be addreſſed in the words of the Apoſtle, " ſtand faſt therefore in the liberty
" wherewith CHRIST hath made us free, and be
" not entangled again with the yoke of bon-
" dage *." Fall not from grace, by ſeeking

* Gal. v. 1.

righteouſneſs

righteouſneſs from the law, or happineſs from a condemned and dying world; keep your Bible and read it, and ſhew that you are free to obey and enjoy it, that you are here thoroughly furniſhed unto all good works, and want no other book to direct your conduct in this life, or your way to another. That your religion is, "to rejoice in CHRIST JESUS as in your GOD and "Saviour, and to have no confidence in the "fleſh; to be ſubject one to another in love," and to be "clothed with humility:" that your politics are, to "pray for Kings and all that "are in authority, that you may lead quiet and "peaceable lives in all godlineſs and honeſty; "to ſtudy to be quiet and mind your own "buſineſs, and to labour, working with your "hands that which is good; to obey magiſ-"trates, and be ready to every good work:" that your profeſſion is, to be "free, and not uſing "your liberty for a cloak of maliciouſneſs, but "as the ſervants of GOD:" and that the commandments which you have received from Him, your one Maſter and LORD, are, "to honour "all men: to love the brotherhood: to fear "GOD: and to honour the King."

Now unto the King eternal, immortal, inviſible, the only wiſe GOD, Father, Son and Holy Ghoſt, in one Jehovah, be honour and glory, for ever and ever. Amen.

EQUALITY.

EPISTLE TO THE ROMANS iii. 22, 23, 24.

For there is no difference. For all have ſinned, and come ſhort of the glory of God; being juſtified freely by his grace through the redemption that is in Chriſt Jeſus.

THE cry of the day is Liberty and Equality; words of excellent import, but liable, like moſt things that are good in their kind, to abuſe and perverſion. As to liberty civil and religious, it is truly valuable, and it is enjoyed in it's utmoſt extent in our country, where law is eſtabliſhed to regulate the conduct of thoſe in authority, and to protect the perſons, rights and properties of all; and where the Scripture is eſtabliſhed to regulate the conduct of religious teachers, ſo that nothing can be impoſed upon us as an article of faith, but what "is found "in Scripture and to be proved thereby *." Change this conſtitution in church or ſtate, and

* See 6th, 20th and 21ſt Articles of the Church of England.

ſubſtitute

ſubſtitute the paſſions and fancies of men, inſtead of the law in the one, and the Bible in the other, and we are a nation of ſlaves, to be conſumed and devoured one of another.

But the liberty, which has been the ſubject of a former diſcourſe, is of a ſpecies far ſuperior to that, which, however excellent in it's kind, and however it has deſervedly the name of freedom, extends to this life only, and is of courſe confined within the narrow circle of "threeſcore years and ten." It is "Chriſtian "liberty," which has employed my pen, and which has never been obtained but only from "the CHRIST the SON of the living GOD." It conſiſts in freedom from ſin which enſlaves us, from the law which condemns us, and from the death which is due to us.

To the ſame book, where I have ſearched for "liberty," I have had recouſe for "equality" alſo, and I would fain preſent it to the reader as I found it. As to the concerns of this life, it is eſſential to the being and well-being of ſociety, that there ſhould be differences and diſtinctions in the ranks, orders, and ſtations of men; they are clearly marked in the Bible, and many of the commandments of GOD are founded upon them. But as to grand and eternal concerns "there is no difference;" and if no difference, there is of courſe equality; and to what may this

this word be applied without detriment to any, and with profit to all? It may be applied to human nature, it may be applied to divine grace: we are levelled by the one, "for all "have ſinned, and come ſhort of the glory of "GOD;" we are levelled by the other, "being "juſtified freely by his grace through the re- "demption that is in CHRIST JESUS."

Firſt of all then, there is no difference between us as creatures; for "have we not all one "Father? Hath not one GOD created us*?" It is our ſin and reproach to be ignorant of Him, "who is not far from every one of us: for in "him we live and move and are;" and it is no credit to the wiſdom of this world, that it could erect nothing at Athens, "but an altar with "this inſcription, TO THE UNKNOWN GOD. "Whom therefore ye ignorantly worſhip," ſaith St. Paul, "Him declare I unto you. GOD "that made the world and all things therein, "ſeeing that He is LORD of heaven and earth, "dwelleth not in temples made with hands; "neither is worſhipped with men's hands as "though he needed any thing, ſeeing He giveth "to all life and breath and all things; and hath "made of one blood all nations of men for to "dwell on all the face of the earth†." Here

* Malachi ii. 10. † Acts xvii. 23, &c.

then

then is perfect equality, and were it felt as it ought to be, it would unite the whole earth in one language and ſpeech, " O come, let us " worſhip and bow down and kneel before the " LORD our Maker. Know ye that the LORD " He is GOD, it is He that hath made us and " not we ourſelves; we are his people and the " ſheep of his paſture *."

Secondly, if there be no difference between us as creatures, there can be no difference as to the laws under which we were created, and to which we all owe equal obedience, whether we chooſe to pay it or no. " Thou ſhalt love the " LORD thy GOD with all thine heart, and with " all thy ſoul, and with all thy mind, and with " all thy ſtrength. This is the firſt and great " commandment. And the ſecond is like, " namely this, thou ſhalt love thy neighbour as " thyſelf †." Who can claim exemption from theſe commandments? Who can deny their reaſonableneſs, and tendency to ſecure the honour of GOD and happineſs of men? The preſervation of theſe laws in our hearts and lives would have prevented the neceſſity of enacting others, of all which we may ſay, as it has been ſaid of the law of Moſes, that " they were " added becauſe of tranſgreſſion ‡," in conſe-

* Pſalms xcvi and c. † Mark xii. 30. ‡ Gal iii. 19.

quence

quence of the many vices, corruptions, and enormities, which have defiled men, and diſturbed the world, and which have all originated in the one breach of the firſt and one law of nature.

Thirdly then, if there be no difference between us as we are creatures, and as we are all ſubject to the ſame law, and if it can be proved that we have all broken that law, it will follow that there can be no difference in another reſpect, and that it is the humbling equality which is ſpoken of in the words of the text—" for all " have ſinned and come ſhort of the glory of " God." The Apoſtle concludes this from fact and from Scripture: he appeals to the conduct of Jew and Gentile, and examines it by the evidences which each had of God, the one from the works of his hands, and the other from the words of his mouth; and " proves or charges " both, that they are all under ſin *." He then refers them to Scripture, " as it is written," and after producing many paſſages from thence, declaring God's judgments of men, he adds, " now we know that whatſoever things the law " ſaith, it ſaith unto them that are under the " law, that every mouth may be ſtopped, and " all the world become guilty before God.

* Rom. iii. 9.

" Therefore by the deeds of the law ſhall no " fleſh be juſtified in his ſight, for by the law " is the knowledge of ſin." He then ſpeaks of " the righteouſneſs of GOD," not by our performance, but " by the faith of JESUS " CHRIST unto all and upon all them that " believe. For there is no difference, for all " have ſinned and come ſhort of the glory of " GOD:" and of courſe muſt be made righteous by faith, or remain ſinners for ever.

It is eaſy by the light of GOD (though not by any other means) to trace the ſeeds of iniquity, " original or birth ſin," in every man and woman born into the world: their circumſtances and habits, their inclinations and tempers may be as different as their faces, but their heart, their nature, is one and the ſame. " For how " many might," ſays Dr. South, " and with- " out doubt would have ſtolen, as Achan did, " had the ſame allurement been placed before " them? How many might have committed " David's murder and adultery, had they been " under David's circumſtances? How many " might have denied and foreſworn CHRIST " with St. Peter, had they been ſurpriſed with " the ſame danger? How great a part of the " innocence of the world is nothing elſe but " want of opportunity to do the wickedneſs " they have a mind to? And how many forbear

" ſinning

" ſinning not becauſe GOD's Grace has wrought " upon their wills, but becauſe a merciful Pro- " vidence has kept off the occaſion * ?"

Theſe very judicious remarks may have much ſeverity, but they have no injuſtice, they are founded upon the clear deciſions of the infallible GOD, " who hath looked down from heaven " upon the children of men, and declared that " they are all gone aſide, that they are altogether " become filthy, that there is none that doeth " good, no not one †; and that except a man be " born again he cannot ſee the kingdom of " GOD ‡." Here are no diſtinctions or exceptions whatever, the whole world appears, as it is, " lying in wickedneſs," and the earth, " defiled with the inhabitants thereof," no better than a common priſon, in which " the Scrip- " ture hath concluded or ſhut up all under " ſin §," without any difference or inequality.

And if theſe things are ſo, there is no difference in a fourth reſpect, inaſmuch as it " is " appointed for all men once to die." The Apoſtle accounts for this by ſaying, " that ſin " hath entered into the world, and death by ſin, " and death hath paſſed upon all men, for that " all have ſinned, and that in Adam all die ‖."

* See firſt Diſcourſe upon Temptation in Dr. South's Sermons, Vol. vi. p. 144. Edit. 1737. † Pſalm xiv. 3. ‡ John iii. 3. § Gal. iii. 22. ‖ Rom. v. 12. 1 Cor. xv. 22.

The worſt parts of death are thoſe which are hidden from the ſight and thought of the mere natural man; ſuch as the death of his ſpirit, when GOD's ſpirit is taken away, and the deſtruction of the whole ſpirit, ſoul and body, in "the lake of fire," which is called "the ſecond "death," as it follows the death and reſurrection of the body. Whether the torments of hell are equal in nature or degree, is what I neither wiſh to know, nor pretend to determine; ſure I am (for it is written) that they are equal in point of duration; and as to diſtinctions in miſery, it is no more worth while to diſpute about them here, than it will be to contend for them hereafter.

Equality however, that humbling word, is ſtrictly applicable to that death which preſents itſelf to us every day, and which is known to be the appointed end of our preſent exiſtence. Here all are upon a level.—"We ſee that wiſe "men die as well as the ignorant and fooliſh.—"I ſaid ye are gods," diſtinguiſhed now for power and pre-eminence, "but ye ſhall die like "men." There is no difference in a corpſe, whether it has lived in a cottage or ſat upon a throne; but a vaſt difference in the ſtates of departed ſouls according to the deeds done in the body. "The only way," ſays an excellent writer, "to form a true judgment of any man's "condition

" condition taken altogether, is to think upon " him a little when he is laid in his grave. " While he is alive we are cheated with a falſe " opinion of him: our eyes are ſmitten with " the ſplendor of his greatneſs, or our pride " diſguſted by the poverty of his appearance. " But in death there is an end of all deluſion *." Here all men are equal—" like ſheep they are " laid in the grave, death is feeding on them" —they are proved to be miſerable mortals " who " have come up, and are cut down, like a " flower—their days a ſhadow—and none " abiding. There is no difference—it is ap- " pointed for all men once to die †."

" But after this the judgment!" and here we are all upon a footing again. Partakers of the ſame nature, ſubject to the ſame law, ſummoned before the ſame tribunal, and the ſame Judge of all the earth, who knows what He has given to every creature upon it, and who will require of each according as He hath given. Here there can be " no reſpect of perſons," no confuſion of right and wrong. " For we muſt " all appear before the judgment ſeat of Chriſt; " that every one may receive the things done in " the body, according to that he hath done,

* See Reflections on the life, death, and burial of the Patriarchs, by the Rev. William Jones, p. 18.

† Pſ. xlix. 14. Job xiv. 2. 1 Chron. xxix. 15. Heb. ix. 27.

" whether good or bad *." Here there will be no diſtinctions, but between good and evil; all " that are in the graves ſhall hear the voice of " the Son of God, and come forth, they that " have done good to the reſurrection of life, " and they that have done evil to the reſurrec- " tion of damnation †." Could we exclude for a while the things which are " ſeen and " temporal," and baniſh ourſelves with St. John to the iſland of Patmos, with nothing before us but the things which are " not ſeen " and eternal;" the ſame objects might preſent themſelves to us, which were preſented to him. " And I ſaw the dead, ſmall and great, ſtand " before God; and the books were opened: " and another book was opened, which is the " book of life: and the dead were judged out " of thoſe things, which were written in the " books, according to their works. And the " ſea gave up the dead which were in it; and " death and hell delivered up the dead which " were in them: and they were judged every " man according to their works. And death " and hell were caſt into the lake of fire: this " is the ſecond death. And whatſoever was " not found written in the book of life, was " caſt into the lake of fire ‡."

* 2 Cor. v. 10. † John v. 29. ‡ Rev. xx. 12.

Such

Such is the boaſted equality of man! The junction of which with the rights of man is truly ſurprizing: a ſtrange attempt to connect words, which confute each other; and by ſound without ſenſe to blow up a flame, in which all things are confounded and diſſolved together. That a creature, made by the word of his Creator, has a right to live, is undoubtedly true, but this right is received, and depends upon the will of Him that gave it. "Thou takeſt away "their breath, they die *." That a creature, who is to live upon earth, has a right to eat what is produced in it for his ſupport, is equally true; but this right depends upon his labour, and continuance in that ſtation of life, in which it hath pleaſed GOD to call him. "For even "when we were with you, this we commanded "you, that if any would not work, neither "ſhould he eat. For we hear that there are "ſome that walk among you diſorderly, work-"ing not at all, but are buſy bodies. Now them "that are ſuch we command and exhort by our "LORD JESUS CHRIST, that with quietneſs "they work, and eat their own bread †." We have ſuch rights as creatures; but as ſinful creatures we have none from the law, but to the pains and penalties annexed to the breach of it,

* Pſalm civ. 29. † 2 Theſſ. iii. 10, 11, 12.

and as guilty before GOD, none from Him, but " to his indignation and wrath," and to " deſ- " truction from his preſence and the glory of " his power." In our claims to theſe rights there is little or no difference at all.

But if the word " equality" may be applied to the human nature, it may alſo be applied to divine grace: to which all Chriſtians are alike indebted, " being juſtified freely by his grace, " through the redemption that is in CHRIST " JESUS."

" Chriſtianity," ſays an able and pious writer, " is an act of grace, ſigned with the royal " ſignet of heaven, to ſet the condemned pri- " ſoner free*." The goſpel, which proclaims this grace, brings down and levels with the duſt all ſorts and conditions of men: it teaches the wife, the mighty, the noble (if any ſuch are called) to ſhare it's bleſſings in common with the poor; whoſe privilege it is to " be evan- gelized†," and " choſen rich in faith, and heirs " of the kingdom, which GOD hath promiſed " to them that love him."

" Let the brother of low degree rejoice in " that he is exalted: but the rich in that he is " made low ‡."

* Dr. Horne, late Biſhop of Norwich.

† I have retained the original word ευαγγελιζονται, which we render " have the Goſpel preached to them."

‡ James i. 9, 10.

" The

" The faithful word is, that JESUS CHRIST " came into the world to ſave ſinners." What effect had this word upon St. Paul? It ranked him among ſinners, and conſtrained him to add, " of whom I am the chief *." He is leſs than the leaſt in his own eyes; but, he adds, " by the grace of GOD, I am what I am †." It is by free ſovereign grace, that I who was before a " blaſphemer, perſecutor," and " in- " jurious," am now a Chriſtian, an Apoſtle, a Martyr.

To teſtify the Goſpel of this grace of God became the one object of his life and labours; and ſpeaking of the partakers of this grace, he deſcribes them as once " dead in treſpaſſes and " ſins. Wherein in time paſt ye walked ac- " cording to the courſe of this world, according " to the prince of the power of the air, the " ſpirit that now worketh in the children of " diſobedience: among whom alſo we all had " our converſation in times paſt, in the luſts of " our fleſh, fulfilling the deſires of the fleſh and " of the mind; and were by nature children of " wrath even as others. But GOD, who is " rich in mercy, for his great love wherewith " he loved us, even when we were dead in " ſins, hath quickened us together with

* 1 Tim. i. † 1 Cor. xv. 9, 10.

" CHRIST.

" CHRIST. By grace ye are ſaved *." Of this grace all Chriſtians feel the need and enjoyment without difference or inequality: and by this we are ſaid in the text to be " juſtified " freely."

To be juſtified is to be made righteous, and as the term is applied to thoſe, who are not righteous in themſelves, it muſt ſignify to be abſolved from iniquities; to be, as the Latins ſay, " rectus in Curiâ, upright in Court;" tried, acquitted, and found righteous at the Bar of GOD. They who can boaſt of this righteouſneſs have nothing to fear and every thing to hope: they are the bleſſed of the LORD. " Bleſſed is he whoſe tranſgreſſion is forgiven, " whoſe ſin is covered. Bleſſed is the man " unto whom the LORD imputeth not iniquity, " and in whoſe ſpirit there is no guile †." The Apoſtle tells us, " that David is here deſcribing " the bleſſedneſs of the man, unto whom GOD " imputeth righteouſneſs without works ‡." Here then all Chriſtians are equal, being juſtified by the ſame grace, and being partakers of the ſame " righteouſneſs of GOD, which is by " the faith of JESUS CHRIST unto all and upon " all them that believe: for there is no differ- " ence." He puts this argument into the

* Epheſ. ii. 1, &c. † Pſalm xxxii. 1, 2. ‡ Rom. iv. 6, 7.

mouth

mouth of Titus, when he charges him to put his hearers in mind "to ſpeak evil of no man. "For we ourſelves alſo were ſometimes fooliſh, "diſobedient, deceived, &c. but after that the "kindneſs and love of GOD our Saviour toward "man appeared, not by works of righteouſneſs "which we have done, but according to his "mercy, He ſaved us, by the waſhing of re-"generation, and renewing of the Holy Ghoſt, "which He ſhed on us abundantly through "JESUS CHRIST our Saviour: that being juſti-"fied by his grace we might be made heirs "according to the hope of eternal life*." No words can be plainer than theſe: they deſcribe us as equal in guilt by nature, and equal in righteouſneſs by grace: and that "through the "redemption which is in CHRIST JESUS."

Redemption is the deliverance of criminals and captives by paying the price of their ranſom. In the Jewiſh œconomy, where all things were juſt and equal, as it was the inſpired copy of a divine original, and the figure for a time of the everlaſting kingdom of JESUS CHRIST, the law of redemption was eſtabliſhed, and the right of it fixed in the perſon of the neareſt kinſman to ſuch as needed it. If a man, for inſtance, died childleſs, it was his brother's

* Tit. iii. 2—7.

office

office to marry his widow, in order to protect her and preſerve his family. Upon this law Boaz took Ruth to his bed, and ſo became the anceſtor of David, "of whoſe ſeed, according "to promiſe, GOD raiſed unto Iſrael a Saviour "JESUS." If a man had been injured in his perſon, property, or character, if he had loſt his life by violence, or ſold his paternal eſtate through poverty, it was the office of the near kinſman to avenge his wrongs, to purſue his murderers, to redeem his inheritance, and to ſtand forth in the cauſe of juſtice and of mercy *.

Such an inſtitution, wiſe and politic in itſelf, points eſpecially to CHRIST JESUS, in whom is the right and power of redemption. Allied to the church as her "huſband bone of our bone," and "fleſh of our fleſh," in "the form of a "ſervant and in the likeneſs of men" He undertakes our cauſe—We have been wronged by Satan, having been ſeduced by him as a liar, having been ſlain by him as a murderer,—we "have ſold ourſelves for nought," and bartered away our inheritance in the firſt Adam, for ſin and folly—and ſo we are become poor indeed. But CHRIST makes our condition his own, He "takes upon him the ſeed of Abraham," and while he gives to GOD the honour due unto his

* See Levit. xxv. and Numb. xxxix.

name,

name, and to his law that obedience which eſtabliſhes it for ever, He " redeems us from " death," He " ranſoms us from the power of " the grave," He " deſtroys the works of the " devil," He " reſtores our ſouls," ruined by the fall, and raiſes us to the condition and inheritance of the Sons and Daughters of the Almighty.

Behold theſe children of GOD, " which were " ſcattered abroad," gathered together in one, and aſk them, to what they aſcribe their perfect recovery in mind, body, and eſtate, their joy, righteouſneſs, and glory, in the preſence and at the right hand of GOD? and with their eyes fixed upon JESUS, they break forth into one burſt of applauſe,—" Thou waſt ſlain and haſt " redeemed us to GOD by thy blood out of every " kindred and tongue and people and nation." They are " ſaying with a loud voice, worthy is " the Lamb, that was ſlain, to receive power, " and riches, and wiſdom, and ſtrength, and " honour, and glory, and bleſſing *." Here is no difference either of ſtate or opinion, no pretence to ſuperiority one over another, no mention of any works or righteouſneſs of their own; but of the blood and worth of JESUS, to which their claim and their debt are equal, they ſing and boaſt for ever.

* Rev. v. 9, 12.

Whether

Whether there be different degrees of glory, is a matter, which I have no curiosity to know, nor have I any encouragement or authority from Scripture, to discuss or determine. Sure I am, that if there be any difference, it cannot arise from any difference of merit in the heirs of glory; they are all equal in this respect, having no righteousness of their own, and all righteousness in their common Redeemer.—They have had "one spirit, one hope, one Lord, one faith, one "baptism*," and are now fully possessed of "one common Salvation."—They are saying, "blessing and honour and glory and power to "him that sitteth upon the throne, and unto the "Lamb for ever and ever." And if they should be asked, who is He that sitteth upon the throne? they will answer, that they have "been baptised "in the name of the Father, the Son, and the "Holy Ghost †," and "that which they have "believed of the glory of the Father, the "same they have believed of the Son and of "the Holy GHOST ‡, without any difference or "inequality."

The word "equality" then may be applied to "the Three that bear record in heaven, the "FATHER, the WORD and the HOLY GHOST: "for these Three are One §." It may be ap-

* Ephes. iv. 4. † Matt. xxviii. 19. ‡ Communion Service of the Church of England. § 1 John v.

plied

plied to the human race produced according to his counſel, "let us make man *." And it may be applied to "the nations of them that are "ſaved," to all which "the thrice HOLY," who appeared in viſion to Iſaiah, and ſaid, "whom "ſhall I ſend, and who will go for us †?" hath ſpoken and ſaid, "look unto Me and be ye "ſaved all the ends of the earth, for I am GOD "and there is none elſe ‡." But has this any thing to do with the temporal eſtates and conditions, the civil qualities and diſtinctions of men? Surely not. The very ſame book, in which it is written, that there is no difference in the former reſpects, expreſsly teaches us the many differences that there are in the latter.

In the very ſame verſe, in which GOD is ſaid to have "made of one blood all nations of "men to dwell on all the face of the earth," He is ſaid to have "determined the bounds of "their habitation §." And that, with reference to a moſt ſtriking paſſage in the book of Deuteronomy ‖, where GOD is deſcribed as the "MOST HIGH," ruling in the kingdoms and perſons of men, and acting with a deſign to diſtinguiſh his own people from the reſt of mankind. "When the MOST HIGH divided to the na-"tions their inheritance, when He ſeparated the

* Gen. i. † Iſaiah vi. 3, 8. Iſaiah xlv. 21, 22.
§ Acts xvii. 26. ‖ xxxii. 8.

"ſons

" ſons of Adam, He ſet the bounds of the peo-
" ple according to the number of the children of
" Iſrael: for the LORD's portion is his people."
Well may the Apoſtle ſay to a Chriſtian, and it may be ſaid to every creature, " who made
" thee to differ from another? and what haſt
" thou which thou didſt not receive *? Shall
" the thing formed ſay to Him that formed
" it, why haſt thou made me thus? Hath not
" the potter power over the clay of the ſame
" lump to make one veſſel unto honour, and
" another to diſhonour †?" So that we may be of the ſame lump, but of different conſtruction; made of the ſame materials, and for very different purpoſes alſo.

" The rich and poor meet together," ſays the wiſe man, " the LORD is the maker of them
" all ‡." And the wiſdom of GOD declares in the ſame book, " By me Kings reign and
" Princes decree juſtice. By me princes rule
" and nobles, all the judges of the earth." This is the wiſdom, which is deſcribed in the eighth chapter of Proverbs, as exiſting with GOD from everlaſting, as preſent with Him in the beginning, and acting in the formation of all things. What can this be " but CHRIST the
" wiſdom of GOD §?" the " WORD," whoſe

* 1 Cor. iv. 7.
† Rom. ix. 20, 21.
‡ Prov. xxii. 2.
§ 1 Cor. i. 24.

glories

glories are ſet forth in the firſt chapter of the Goſpel by St. John?

The commandment, which GOD has given, "not to covet," is a proof, that He withholds from one what he beſtows upon another; if this be not a fact, the commandment is without a reaſon. The charges which He has given "to them who are rich in this world, to do "good, to be rich in good works, ready to "diſtribute and willing to communicate *, to "conſider the poor and needy, and give alms "of ſuch things as they have," &c. &c. do not imply, that He, "whoſe mercy is over all his "works," means to make all men equal, but rather to preſerve that uſeful inequality, by which men are enabled to live for the help and ſupport of each other. "The profit of the "earth is for all: the King is ſerved by the "field †." If he cannot plough, he can pay; and he may relieve thoſe by his bounty, to whom he is indebted for their labour.

When John the Baptiſt appeared in the wilderneſs of Judea, all ſorts and deſcriptions of men came to be taught and baptized by him; "the people, the publicans, the ſoldiers ‡:" they "aſked him, ſaying, what ſhall we do?" and they were directed, not to deſert their ſtations

* See 1 Tim. vi. 7, & al. † Eccleſ. v. 9.
‡ See Luke iii. 10, &c.

and callings, but to ſhun the vices which were peculiar to each, as well as to perform the duties which belonged to them. When his "LORD" and "MASTER" appeared in the world, He made no alteration in the outward ſtates and conditions of men: He was poor himſelf, and aſſociated with them that were ſo; but He rendered "tribute, cuſtom, and honour," to whom they were reſpectively due. When a nobleman came to him in the behalf of his ſon, and the Centurion in the behalf of his ſervant, He blamed neither for their rank in life, nor the latter for ſaying, "that he had ſoldiers "and ſervants under him, and could ſay to one "go, and to another come;" but commended him rather for the concluſion which he drew from his own authority in favour of the power of "JESUS," and ſaid, "I have not found ſo great "faith, no not in Iſrael *." His expreſs words are, "to render unto Cæſar the things which "are Cæſar's †:" and indeed, if Kings and Queens are to be aboliſhed, according to the levelling plan of this day's philoſophy, the LORD muſt loſe one of his titles, which is "King of Kings," and the Church one of her promiſes, "that Kings ſhall be her nurſing "fathers, and Queens her nurſing mothers ‡."

* John iv. 46. Mat. viii. 8, 9, 10. † Mat. xxii. 21.
‡ Iſaiah xlix. 23.

Let

Let it be remembered alſo, that GOD "ſaith of "Cyrus, he is my ſhepherd*," and employs "heathen princes" as the protectors of "his "choſen people."

In the eſtabliſhment of that kingdom, which ſhall ſtand for ever, the King of it is repreſented "as a man travelling into a far country, "who called his own ſervants and delivered to "them his goods: to one five talents, to ano-"ther two, and to another one†." And that according to the receipt of each, he expected an account on his return. Surely he that has one talent is not equal to him that has two, nor he that has two to him that has five. And yet this is GOD's diſpoſition of things. To aim therefore at equality in this life is to oppoſe GOD, to make all men uſeleſs, and to throw all things into confuſion.

The Apoſtles, as they were inſpired by the Spirit, ſo have they trod in the ſteps of their Maſter: and have left ſuch ample teſtimonies in their writings, in favour of order and peace, of contentment and ſubmiſſion to the will of GOD, of obedience and ſubjection to the "powers "on earth as ordained of GOD," that it is impoſſible to miſtake their meaning, nay it is impoſſible to give them any meaning, if all men are equal, that is, if Kings are not to rule, and Chriſtians are not to obey them.

* Iſaiah xliv. 28. † Mat. xxv. 14.

It is abſurd to ſuppoſe, that the inſtitution of Kings was peculiar to the Gentile world, and unknown to the people of GOD. "Melchi-"ſedec was King of Salem *," to whom the patriarch "Abraham gave the tenth of his "ſpoils." When the ſeed of Abraham are preſented to "Balaam in the plains of Moab, the "LORD his GOD is with him, and the ſhout of "a King is among them †. Moſes commanded "them a law, and he was King in Jeſhurun, "when the heads of the people, the tribes of "Iſrael were gathered together ‡." He was ſucceeded in place and power by Joſhua, with whom GOD engaged to be as He had been with Moſes, and to whom the people engaged to be as obedient as they had been to his predeceſſor. After the death of Joſhua they fell under the government of judges: but little is recorded to their credit during this period of their hiſtory. The treatment of the "Levite's concubine" is marked "as ſuch a deed as had not been done "nor ſeen from the day that the children of "Iſrael came up out of Egypt, unto that day §." This was preceded by the thefts, ravages, and idolatries of Micah and the Danites, and followed by the ſlaughter of forty thouſand Iſraelites, and then of all the Benjamites, except ſix

* Gen. xiv. 18, &c.
† Numb. xxiii. 21.
‡ Deut. xxxiii. 5.
§ Judges xix. 30.

hundred,

hundred, who had been the firſt aggreſſors, and in the firſt outſet conquerors alſo. And all is ſaid to have happened when "there was no "King in Iſrael, and every man did that which "was right in their own eyes." Which words are four times repeated *, as expreſſing the cauſe of the irregularities and enormities, which prevailed amongſt them.

When Samuel was raiſed up among them, and "eſtabliſhed a prophet of the LORD," he reproves them, it is true, "for their wickedneſs "in aſking themſelves a King †." But this wickedneſs was not a deſire to be governed, (few people are guilty of that) but reſiſting the government of GOD: they were "murmurers and "complainers," and preferred a King of their own chuſing, to Samuel, whom the LORD had appointed to "rule over and admoniſh them." Saul is given to them by "the LORD in his "anger, and taken away in his wrath." But David is called, "as a man after GOD's own heart," to be King of Iſrael; in whoſe reign, and in that of his ſon Solomon, (a Monarch as great and abſolute as ever ſwayed a ſceptre) the Jews attained the ſummit of their wealth and ſplendor.

* Judges xvii. 6. xviii. 1. xix. 1. xxi. 25.
† 1 Sam. xii. 17.

They continued under the government of Kings, as long as they continued a people: till after having been invaded by the firſt, and ſubjected to the three ſucceſſive empires of the world, they filled up the meaſure of their iniquities in crucifying their KING, JESUS CHRIST. Soon after which their city and temple were deſtroyed, all diſtinctions levelled, and themſelves diſperſed into every nation under heaven, to remain as monuments of the fierceneſs and wrath of ALMIGHTY GOD.

What has happened to the "Jews" has happened to the "Greeks" alſo. Travel through the deſerts of Aſia Minor, where the wiſdom of this world flouriſhed, and, what is more, where the wiſdom of GOD was taught by his Apoſtles, and you may trace perhaps here and there the ruins of a Doric or Corinthian column, but the "Attic" as well as "Chriſtian "ſalt hath loſt its ſavour." Athens itſelf is but a parcel of huts, inhabited by a rude and barbarous people, unacquainted with the common arts of admitting the light and excluding the air. Among their heathen anceſtors were the emulations of genius, valour, and induſtry, among their Chriſtian the better emulation to "excel for the edifying of the church." Among the preſent race there is "equality"—and there can be nothing elſe.

The

The attempts of a ſtate therefore to equalize its members are the ſure prognoſtics of its ruin; ſigns, that it has ſeen its day, has forſaken its GOD, and is left by Him, to periſh in its iniquities.

Neither are we to imagine that in the Church, as it exiſts upon earth, all the members are equal. The Apoſtle tells us that "there are "diverſities of gifts, but the ſame ſpirit; dif- "ferences of adminiſtrations, but the ſame "LORD; and diverſities of operations, but the "ſame GOD which worketh all in all." He compares the Chriſtian to the natural body; which is one, and hath many members, and to each its particular office and ſtation aſſigned*. Diſplace theſe members, and they ceaſe to be uſeful, or reduce them to one, the whole body to an ear or an eye, and you reform an organized and well tempered body, into a maſs of inert and ſhapeleſs matter.

From ſuch "rights of man" to mend the works of GOD, ſuch "liberty and equality," good LORD deliver us!

And now, to conclude the whole, ſhould theſe pages fall into the hands of the rich, the mighty, the noble of this world, ye will acknowledge, I hope, that however they may "bring ſtrange things to your ears," they offer

* See 1 Cor. xii.

no affront to your perſons: they render all that is due to your rank and pre-eminence among men: and if they did not, they would not ſpeak as the oracles of GOD. Long may ye have theſe things and enjoy them! But it is not the deſign of a ſermon to flatter or deceive you, to raiſe you above the level of creatures, who muſt give an account of yourſelves unto GOD, who have his law, his goſpel, his judgment before you, and who are taught, that "to whomſoever much "is given of him much will be required*." Can any circumſtances whatever make a "difference," where the Scriptures have ſaid "there is none?" "FOR ALL HAVE SINNED "AND COME SHORT OF THE GLORY OF GOD; "BEING JUSTIFIED FREELY BY HIS GRACE "THROUGH THE REDEMPTION THAT IS IN "CHRIST JESUS."

"Beware then, leſt GOD take thee away with "a ſtroke, and then a great ranſom cannot "deliver thee: will he eſteem thy riches? no— "not gold, nor all the forces of thy ſtrength †. "Produce your cauſe, ſaith the LORD, bring "forth your ſtrong reaſons, ſaith the GOD of "Jacob ‡;" but who of you can anſwer or avoid the queſtion, "what ſhall a man be profited if "he ſhall gain the whole world, and loſe his

* Luke xii. 48. † Job xxxvi. 18, 19. ‡ Iſaiah xli. 21.

"own

" own ſoul*?" Can any birth exempt thee from the neceſſity of " being born again?" Can any ſituation raiſe thee above GOD's commandment, " REMEMBER THE SABBATH DAY TO " KEEP IT HOLY?" Or is any perſon reſpected in the commiſſion of JESUS? " go ye forth into " all the world, and preach the goſpel to every " creature. He that believeth and is baptiſed " ſhall be ſaved; but he that believeth not ſhall " be damned †."

" Be wiſe now therefore, O ye kings, be in- " ſtructed, ye judges of the earth. Serve the " LORD with fear, and rejoice with trembling. " Kiſs the Son, leſt he be angry, and ye periſh " from the way, if his wrath be kindled but a " little: bleſſed are all they that put their truſt " in him ‡."

Again, whoever thou art that readeſt theſe pages, do them the juſtice to acknowledge that it is not their deſign to diſturb or diſſatisfy you about temporal things, or to diſſuade you from doing your duty or ſeeking happineſs in that ſtation of life, in the which it hath pleaſed GOD to call you: the very reverſe is their aim, to convince you that uſefulneſs and ſucceſs are to be ſought and found in no other ſtation. But the great truths which they would inculcate upon thee are, that thou art a ſinner by nature,

* Mat. xvi. 26. † Mark xvi. 15, 16.

‡ Pſalm ii. 10, 11, 12.

that

that thou canſt be juſtified only by grace, and that none but JESUS can ſave thee.

As to the poor, if you are chriſtians, of what can you complain? "Hath not GOD "choſen the poor of this world rich in faith, "and heirs of the kingdom which He hath "promiſed to them that love him *?" Hath He not delivered you from a great hardſhip? "how hardly do they that have riches enter "into the kingdom of GOD?" Hath he not ſanctified your ſtate, "by himſelf becoming "poor," and accompliſhing "through his po- "verty," what no riches of this world, nor even the riches of his Godhead, could have done without it †? Rejoice then in your conformity to "CHRIST JESUS," and in the "goſ- "pel which is preached to you." Look for mercy to Him, "who remembered us in our "low eſtate," and "hath redeemed us from our "enemies; who raiſeth up the poor out of the "duſt, and lifteth the needy out of the dung- "hill; that he may ſet him with princes, even "with the princes of his people ‡."

Laſtly, as to all Chriſtian readers, think, "that ye are fellow citizens with the ſaints and "of the houſhold of GOD," and then all diſtinctions of this life will appear beneath you:

* James ii. 5. † Mark x. 23. ‡ 2 Cor. viii. 9. Pſalm cxxxvi. 23, 24. cxiii. 7, 8.

in

in the aſſemblies of the ſaints, at leaſt, let them be forgotten. "Have not the faith of our "LORD JESUS CHRIST the LORD of Glory, with "reſpect of perſons," look deeper than to the "gold ring and goodly apparel" of one worſhipper, or than to "the vile raiment of another *." "Receive ye one another, as CHRIST "hath received us, to the glory of GOD." Salute one another with "brotherly kindneſs," and "walk together in love. Let the potſherd "ſtrive with the potſherds of the earth †," but let "our fellowſhip be with the Father, and "with his Son JESUS CHRIST. Let us renounce "the hidden things of darkneſs," the din of politics, and the noiſe of folly, and let us "dwell "in the light, as GOD is in the light," that "we may have fellowſhip one with another in "a peaceable habitation, in ſure dwellings, and "in quiet reſting places." And that, inſtead of being "conſumed in the iniquities" of the world, we may have it to ſay, that "the blood "of JESUS CHRIST, the SON of GOD, hath "cleanſed us from all ſin ‡."

To Him with the Father and the Holy Ghoſt, three perſons in one Jehovah, be equal and everlaſting praiſe. Amen.

* James ii. 1, 2, 3. † Iſaiah xlv. 9. ‡ 1 John i.

THE

CONTINUANCE AND CONSTANCY

OF THE

FRIENDSHIP OF GOD,

AS A

COVENANT GOD WITH HIS PEOPLE:

CONSIDERED IN A

SERMON,

PREACHED

ON SUNDAY MORNING, AUGUST 9, 1795,

IN THE PARISH CHURCH OF

St. Andrew Wardrobe and St. Ann Blackfriars,

UPON THE

DEATH OF THEIR LATE VENERABLE RECTOR

W. ROMAINE, A.M.

REMEMBER THEM WHICH HAVE THE RULE OVER YOU, WHO HAVE SPOKEN TO YOU THE WORD OF GOD, WHOSE FAITH FOLLOW, CONSIDERING THE END OF THEIR CONVERSATION.

JESUS CHRIST, THE SAME YESTERDAY, TO-DAY, AND FOR EVER.

THE

FRIENDSHIP OF GOD.

PSALM xlviii. 14.

For this God is our God for ever and ever, He ſhall be our Guide unto death.

IN this pſalm the church triumphs in her GOD and SAVIOUR—ſhe celebrates the beauty and joy which ſhe receives from Him—ſhe acknowledges Him as her refuge and mighty deliverer, as the deſtroyer of all her enemies, as the performer of his own word, as encouraging all true worſhippers to think of or wait for his loving kindneſs, to truſt in his name and praiſe it unto the ends of the earth—ſhe calls her ſons and her daughters to joy and gladneſs, invites them to walk about Sion, to tell her towers, mark her bulwarks, and conſider her palaces; or, to ſpeak in New Teſtament language, to contemplate the fabric of the Chriſtian church, the foundation upon which it is built, the ſuperſtructure raiſed upon it, the ſpirit which breathes in it, and the fruits which are produced by them, "that they

"may

" may tell it to the generations following," and thus bequeath to their ſurvivors the beſt of legacies—a living and dying teſtimony to the truth as it is in JESUS.

It is with GOD's children upon earth as with the children of men, that " generation paſſeth " away, and generation cometh—none of them " are ſuffered to continue by reaſon of death ;" but though they are removed, GOD remaineth ; though they change, GOD is the ſame—for

THIS GOD IS OUR GOD FOR EVER AND EVER, HE SHALL BE OUR GUIDE UNTO DEATH.

I pitched upon theſe words at firſt, having heard that they were the laſt articulately ſpoken by the Reverend, nay, I muſt deliberately call him, the Right Reverend Father in CHRIST, WILLIAM ROMAINE. I have ſince had reaſon to doubt this circumſtance, but none for doubting that a better illuſtration of them never was produced than is to be found in the life and death of this juſtly, generally, greatly venerated and lamented man. Of his perſon we have no remains upon earth, except a body of vileneſs returned unto the duſt from whence it ſprung, but as ſafe as his ſpirit in the hands of his Redeemer, who will raiſe it, and change it into a body of glory. Of his labours we have large remains in his writings (and I hope we ſhall have more,) and in many living witneſſes for JESUS, who

who have been born again, and built up in the faith, by the word of the gospel so ably and successfully delivered by him. Who, that ever heard and knew him, does not lament him? And who have so much reason to lament, as they who neither heard nor knew him? But surely we have reason to say, "Blessed be GOD, "even the Father of our LORD JESUS CHRIST, "the Father of mercies, and the GOD of all "comfort, who comforteth us in all our tribu-"lations: and, that as the sufferings of CHRIST "abound in us, so our consolation by CHRIST "aboundeth also." Surely, so long and useful a life, so short and blissful a death, are matters of thankfulness and praise to GOD, who called him at first, and confirmed him unto the end. And surely we should rejoice that so divine, so venerable, so excellent a servant of JESUS, has been dismissed at the age of fourscore and one from labour and sorrow, and hath actually entered into the rest and joy of his LORD.

He had been fifty-eight years in orders last October, and, though admitted so early into so holy a function, he appears not to have rushed hastily into it without previous study and prayer; nor to have hurried into populous towns immediately upon his ordination, but to have employed the first years of his ministry in country villages, where he might give attendance, like young

Timothy, to reading, to exhortation, to doctrine; and when he came forth into public, his profiting appeared unto all men.

He publiſhed, in the year 1741, at the requeſt of the Lord Mayor and Court of Aldermen, a ſermon preached before them and the citizens of London, at the cathedral church of St. Paul; the title of it is, "No Juſtification by the Law of "Nature;" and the deſign of it is to prove, that there can be no juſtification, but by the law of faith in CHRIST: the concluſion of it is in the excellent words of our excellent church, which are, that they alſo are to be had accurſed that preſume to ſay, that every man ſhall be ſaved by the law or ſect that he profeſſeth, ſo that he be diligent to frame his life according to that law and light of nature; for the Holy Scripture doth ſet out to us only the name of JESUS CHRIST, whereby men muſt be ſaved.

Thus he began his miniſtry, as he ended it, by "teaching and preaching JESUS CHRIST;" he never was "corrupted from the ſimplicity which "is in CHRIST;" he had great and extraordinary talents, but he laid them at the foot of the croſs, and found ample employment for them in the glories of *Chriſt crucified*; he ſaw all fullneſs in *Him*, and ſet Him forth to his fellow creatures in the ſtile and ſpirit of the Bible; contending earneſtly for faith in Him, as the one antidote againſt ſin

ſin and ſorrow, and the one ſource of righteouſneſs and peace; and what he wrote and preached he exemplified in himſelf living and dying.

It is remarkable, and I have often heard him tell it with thankfulneſs, that during the long period of fifty-eight years, he was never interrupted in the exerciſe of his miniſtry by any illneſs—till the laſt—and then, as he expreſſed himſelf to his ſon and friends, he was ſent into the furnace for the trial of his faith, and for proof to himſelf and others what a precious gift he had received from GOD; then he could ſay, that he felt and ſaw what he wrote and preached more than ever; then it was, that the Spirit of glory and of GOD reſted upon him, ſtrengthened him with might in the inner man, diſpelled every cloud from his mind, ſuſtained him in the full uſe of his faculties, in the firmeſt expreſſions of his hope, and in the moſt calm, the moſt conſtant, the moſt lively exerciſes of praiſe and prayer, full of faith and the Holy Ghoſt, full of JESUS and of love, full of days and full of heaven. During the laſt days of his exiſtence upon earth, he was frequently ſaying, "O, how good is GOD!" It was his language every morning. He realized what is written in Iſaiah xxvi. 4. "Thou wilt keep him in "perfect peace whoſe mind is ſtayed on thee, "becauſe he truſteth in thee. Truſt ye in the

" LORD for ever: for in the LORD JEHOVAH is " everlaſting ſtrength." He could ſay unto the LORD with the Pſalmiſt, xxxi. 14. " Thou " art my GOD, my times are in thy hand:" he knew that the time of his life and the time of his death, the time of his ſuffering in the fleſh, and deliverance out of them, were in the hands of his reconciled GOD and Father; and he was perfectly reſigned to his ſovereign diſpoſal. His laſt words upon earth were the words of heaven, " Holy, Holy, Holy! Bleſ- " ſed and Holy JESUS, to thee be endleſs praiſe!" Certainly then he *could* have ſaid, whether he *did* ſay it or no,

THIS GOD IS OUR GOD FOR EVER AND EVER, HE SHALL BE OUR GUIDE UNTO DEATH.

Leſs I could hardly ſay of ſuch a perſon in the introduction to a diſcourſe upon the preſent occaſion, and in a place which he filled with ſo much credit to himſelf, ſo much comfort to his hearers, and, above all, with ſo much honour to his God. But he was a mortal man, and is gone the way of all the earth; by nature he was a " child of wrath," and by " grace he was " ſaved:" and I am ſure, that if any thing could diſturb his perfect ſpirit, it would be the ſubſtitution of himſelf in the place of his SAVIOUR; and if any thing could add to his joy in paradiſe, it would be, that, " accord-

" ing

" ing to his earneſt expectation and hope upon " earth, Chriſt ſhould be magnified both by " his life and his death," as they are brought to our recollection this day.

Let us then look up unto JESUS, for his SPIRIT the COMFORTER, that he may take of his things, and help us with them to improve this viſitation, and to ſpeak as we ought from the words of the text; firſt, of the known object of worſhip, which they propoſe to us, called *this* GOD; ſecondly, of his connexion with his people, who called him *our* GOD; thirdly, of the continuance of that connexion, *for ever and ever*: and fourthly, of the conſtancy of it in this tranſitory life, in trouble, ſorrow, need, ſickneſs, or any other adverſity, *He ſhall be our guide unto death.*

Firſt, here is a known object of worſhip, *this God.* If an " altar to the unknown GOD" will do for Athens, it will not do for the churches of the ſaints. " We know what we " worſhip," ſaid CHRIST to the woman of Samaria, John iv. 22: and as he came to ſeek ſuch worſhippers as ſhould worſhip GOD in ſpirit and in truth, he proclaims him unto the ends of the earth in words which cannot be miſtaken; " Go ye therefore, and teach all " nations, baptizing them in the name of the " FATHER, and of the SON, and of the HOLY

" GHOST," Matt. xxviii. 19. This is a full explanation of the word *God*, as it occurs in this and a thouſand other places of the Old Teſtament; a plural word deſcribing a plurality of perſons, joined with a ſingular pronoun deſcribing an unity of eſſence; it explains the invocation of ſaints in the Old and New Teſtament, ſo precious in the mouth of our lately departed miniſter—Holy, Holy, Holy LORD GOD of hoſts, &c.; it explains the firſt principle of revealed religion, as delivered by GOD's ſervant Moſes, Deut. vi. 4. " Hear, O Iſrael, the " LORD, thy GOD, is one LORD; JEHOVAH " thy ALEHIM is one Jehovah." Jehovah deſcribes the eſſence eternally exiſting, Alehim the plurality of perſons in that eſſence, and thoſe perſons in covenant, in counſel, and under the obligation of an oath: in counſel upon our creation, *Let us make man*; and before in counſel confirmed by an oath to redeem man, that by two immutable things, in which it was impoſſible for GOD to lie, we might have ſtrong conſolation, &c. Heb. vi. 18. None could ſit in theſe councils but the Father, Son, and Holy Ghoſt; nor could they, unleſs every perſon by himſelf had been GOD and LORD: for, with whom took he counſel? Iſaiah xl. 14. The New Teſtament reveals the performance of this wonderful plan; " We have ſeen and do teſtify, " the Father ſent the Son to be the Saviour of

" the

" the world; we know, that the Son of GOD " is come, and hath given us an underſtanding, " that we may know him that is true, and we " are in him that is true, even in his Son, JESUS " CHRIST. This is the true GOD and eternal " Life; whereof the Holy Ghoſt is witneſs," as in the mouths of all the prophets ſince the world began, ſo in the hearts of all GOD's people, enabling them to ſay, that JESUS is LORD; through whom they have acceſs by one *Spirit* unto the *Father*. This is the GOD of the text, and of the Bible: need I remind you that he was Mr. Romaine's GOD? How expreſs in his Sermons, and in his Writings, the acknowledgment of the eternal Three in Jehovah? and with what energy have we heard him take up the confeſſion of our church, and ſay, that the ſame which we believe of the glory of the Father, the ſame we believe of the Son and the Holy Ghoſt, without any DIFFERENCE or INEQUALITY?

To know this only true GOD, and JESUS CHRIST, whom he hath ſent, this is life eternal. John xvii. 3. and the ſecond thing to be ſpoken of from the words of the text is his connexion with his people, who call him *our* GOD.

This connexion is the very ſource and ſoul of worſhip; in the Pſalm, which is in daily uſe amongſt us, we ſay, " O come let us worſhip

" and bow down: let us kneel before the LORD " our maker: for he is *our* GOD." It is brought about by his grace, and by acts which are quite his own: ſome of them are recorded, Jer. xxxi. 33, 34. " But this is the covenant that " I will make with the houſe of Iſrael; after " thoſe days, ſaith the LORD, I will put my " law in their inward parts, and write it in their " heart, and I will be their GOD, and they ſhall " be my people. And they ſhall teach no more " every man his neighbour, and every man his " brother, ſaying, Know the LORD: for they " ſhall know me from the leaſt of them to the " greateſt of them, ſaith the LORD; for I will " forgive their iniquity, and I will remember " their ſin no more." In a letter, which I received ſome years ago from Mr. Romaine, I find the following expreſſions: " I have juſt " finiſhed my reading of the Bible for 1783. " It has been a ſeaſon of great teaching. I " never went through it with more delight, or " with more profit. My ſoul has found it " more precious than gold, and much ſweeter " than honey. But ſtill I ſee much before me " to be learnt and experienced. I do not doubt " of the promiſe being fulfilled to me, Jer. xxxi. " 33, 34. but I am ſeeking and waiting for its " being engraved deeper upon my heart, and " more fairly copied out in my life. O that the

" LORD

" LORD the Spirit, may caſt you and me into " the mould of the word, that we may take the " impreſſion of every truth, and receive it in " the love of it."

Here is the way in which GOD connects himſelf with his people, he reveals himſelf to them by his word, he cauſes it to be mixed with faith, and by the actings of the faith of his operation, makes them to ſay this is *our* GOD, our hope and our portion, our ſhield and our exceeding great reward; ſo that our buſineſs is to be followers of him, and to be happy in heaven, where GOD is all in all. He himſelf removes every obſtacle, whether of ignorance or of ſin, which ſtands in the way of this perfect communion; " they ſhall all know me from " the leaſt of them unto the greateſt, for I will " forgive their iniquity, and remember their " ſin no more." In order to effect this reconciliation, he is GOD incarnate in his dear Son, becoming ours in our nature and likeneſs, with our griefs and ſorrows, our tranſgreſſions and iniquities, our puniſhment and death, all meeting together in his wonderful perſon: and having made peace through the blood of his croſs, he comes and preaches peace by his word, and applies it by his Spirit: hereby we know that GOD dwelleth in us and we in GOD, we can ſay truly our fellowſhip is with the Father, and with his

his SON JESUS CHRIST; and this, as Mr. ROMAINE often expreſſed himſelf, is heaven upon earth.

Such alſo has been the teaching and experience of all GOD's children—" We come unto " thee, for thou art the LORD *our* GOD," Jer. iii. 22. " O GOD, thou art *my* GOD, early " will I ſeek thee." Pſalm lxiii. 1. Whatever be my ſtation or calling, and whatever be the buſineſs, cares, or trials, annexed to them, Thou art the firſt object of my purſuit—let thy preſence go with me, let thy bleſſing be upon me, and all ſhall be well. In this ſenſe, he was the GOD of Abraham, and of Iſaac, and of Jacob: In this character, he reproves, chaſtens, and inſtructs his people, taking pains with them as a people whom he has formed for himſelf, and ſaying, I am GOD, even thy GOD. Pſalm l. 7. And as he is not the GOD of the dead but of the living, ſo this connexion as to the continuance of it, is for ever and ever. Which is the third particular.

Where GOD is, there can be no death, for *He liveth*; and there can be no time, for He is *eternal*. How different from the gods many and lords many of the children of men! from the world, the fleſh, and the devil, the riches, honours, and pleaſures of life, in the ſervice and purſuit of which men live for a time, and then

then die for ever! How finely is the contraſt drawn, Jer. x. 10, &c. "But the LORD is "the true GOD, he is the living GOD, and an "everlaſting King: at his wrath the earth ſhall "tremble, and the nations ſhall not be able to "abide his indignation. Thus ſhall ye ſay "unto them, the gods that have not made the "heavens and the earth, even they ſhall periſh "from the earth, and from under theſe heavens. "He hath made the earth by his power, He "hath eſtabliſhed the world by his wiſdom, "and hath ſtretched out the heavens by his "diſcretion. When He uttereth his voice, "there is a multitude of waters in the heavens, "and he cauſeth the vapours to aſcend from "the ends of the earth: he maketh lightnings "with rain, and bringeth forth the wind out "of his treaſures. Every man is brutiſh in "his knowledge: every founder is confounded "by the graven image: for his molten image "is falſehood, and there is no breath in them. "They are vanity and the work of errors: in "the time of their viſitation they ſhall periſh. "The portion of Jacob is not like them: for "He is the former of all things, and Iſrael is "the rod of his inheritance, the LORD of "Hoſts is his name." What a mercy to be turned to GOD from idols, and to wait for his SON from heaven, whom He raiſed from the dead,

dead, even JESUS, who delivereth us from the wrath to come! Theſe effects are conſtantly produced by the faith of the goſpel. Believing in JESUS, though we were dead, yet we live, and living and believing in JESUS we never die —we are his for ever. All his followers have known this, and none more than Mr. ROMAINE: when he ſent me his book on the Triumph of Faith, "Thank our divine teacher, the Holy "Spirit, ſaid he, for leading me into the truth, "and for keeping me in it through ſuch a long "life, and for the moſt bleſſed proſpect opened "to me, when this life ſhall be ended." The laſt moments of his life were thoſe in which he was moſt alive unto GOD, when, like an inhabitant of heaven, he was crying, "Holy, Holy, "Holy!" Dying indeed as an inhabitant of earth, but knowing no more of death than as the door of hope and the gate of heaven.

There could be but one reaſon for ſuch a happy end of his converſation upon earth, and that is, that GOD was his guide unto death. The conſtancy of whoſe friendſhip with his people in this tranſitory life, in trouble, ſorrow, need, ſickneſs, and the end of all, is the laſt thing to be admired in the words of the text, "He ſhall be our guide unto death."

Our way upon earth is a continued progreſs unto death, a way of wearineſs and painfulneſs of

of diſeaſe and infirmity, and the continual periſhing of the outer man; but in our Immanuel we have a friend born for adverſity, and one that ſticketh cloſer than a brother: and GOD being with us in the way, how is it ſtrewed with promiſes, and watered from above with ſhowers of bleſſing? "When thou "paſſeth through the waters, I will be with "thee; and through the rivers, they ſhall not "overflow thee: when thou walkeſt through "the fire, thou ſhalt not be burnt; neither "ſhall the flame kindle upon thee." Iſaiah xliii. 2. "And to your old age I am he, and "to hoar hairs will I carry you: I have made, "and I will bear, even I will carry and will "deliver you." Iſaiah xlvi. 4.—The expreſſion in the original of the text, is very ſtrong and emphatical, it is הוּא, He himſelf ſhall lead us even unto death: intimating, no doubt, that he never truſts his followers to any conduct but his own. "As an eagle ſtirreth up her "neſt, fluttereth over her young, ſpreadeth "abroad her wings, taketh them and beareth "them on her wings: ſo the LORD *alone* did "lead him." Deut. xxxii. 11. If we aſk, how it is that he conducts them? Nehemiah ſpeaks upon this ſubject, ix. 20. "Thou "gaveſt alſo thy good Spirit to inſtruct them." And a greater than Nehemiah has promiſed this

this guide for his church, unto the end of the world—" even the Spirit of truth, he ſhall " lead you into all truth, &c." So that " as " many as are led by the Spirit of GOD, they are " the ſons of GOD; and if the Spirit of him that " raiſed up JESUS from the dead dwell in you, " he that raiſed up CHRIST from the dead ſhall " alſo quicken your mortal bodies by the ſpirit " that dwelleth in you." Rom. viii.—Here is a guide unto death, and unto judgment alſo, to quicken our ſpirits in the one, and our bodies in the other; to breathe into us the breath of life, that we may have it more abundantly than we had it in Adam.—It was a life in Adam which laſted only till the hour of temptation, in CHRIST it endured temptation and ſurvived it, and is given to his people for ever. Hence it is that they live in death—they fear no evil, for GOD is with them; and this was evidently the caſe with our departed brother: the ſame GOD, who fed him all his life long, the angel which redeemed him from all evil, redeemed him from death and the power of the grave; and with ſuch a ſhepherd and guide, he had only to ſay, " Holy, Holy, Holy; Holy and bleſſed JESUS, " to thee be endleſs praiſe!" The friend, at whoſe houſe he departed, thought it, no doubt, a privilege to receive him in dying circumſtances, and derived comfort and ſupport from ſeeing

ſeeing and hearing him in them, which amply compenſated for the ſorrow which the loſs of ſuch a brother, and ſuch a father, muſt occaſion. Bleſſed be the Father of mercies, and the GOD of all comfort—bleſſed be his name for the abundant ſupport vouchſafed to his departed ſervant, and for his abundant conſolations to his ſurviving brethren—thanks be to GOD, who gave him the victory, and will give it to us, if we follow him as he followed CHRIST—all glory be to GOD, who was his guide unto death.

I could have wiſhed that ſo juſt a tribute to his memory, as is propoſed this day, had fallen into much abler hands than mine: it could have fallen upon none leſs able to do it juſtice, but none more willing. I yield to all my fellow-ſervants in CHRIST in point of ability, but to none in love and eſteem for ſo burning and ſhining a light, in which the great Head of the church has permitted us to rejoice ſo long, before he took him to ſhine as the brightneſs of the firmament, and as the ſun in the kingdom of his Father. In order to do juſtice to the ſervant we muſt give glory to the Maſter, and remember that there is nothing excellent or eminent in any man, but what comes from him who is "the true Light that lighteneth every man that "cometh into the world."

It

It would be impoſſible to compriſe Mr. ROMAINE's life and character in the compaſs of a ſermon; nor ſhall we ever have ſo good an account of the beſt part of his hiſtory, his religious experience as a man of GOD, as is to be found in his *Life*, *Walk*, and *Triumph of Faith*, under his own hand. But I am authorized to ſay, that as ſoon as authentic documents can be collected and compiled, ſuch an account will be given to the public as will be at leaſt faithful and true. And it is to be hoped that they will wait for it with patience, and reject every thing ſpurious in the mean time.

However, I ſhould do great injuſtice to my own feelings, and perhaps to your expectations, were I to paſs by this opportunity of dropping a few hints reſpecting his walk and warfare upon earth, his behaviour in the relations in which he ſtood to GOD and man, by which it has been plainly proved, that this GOD was his guide unto death, who is his God for ever.

We may rank him among thoſe of whom the apoſtle may be ſuppoſed to ſpeak, Heb. xiii. 7, "Remember them which had the rule over "you, who have ſpoken to you the word of "GOD, whoſe faith follow, conſidering the "end of their converſation." Here is one, whom, in proportion as we regret, we muſt remember with pleaſure, his converſation amongſt

amongſt us will bear retroſpect, and the more it is ſcrutinized, the better it will be found. He had that rule over the church to which his great age and long experience in the things of GOD ſo juſtly entitled him. The word ηγεμενος, ſignifies one who preſides in the church, and is eminently applied, Matt. ii. 6. unto him who was to come out of Bethlehem a *governor*, to rule God's people Iſrael. It is applied, Luke xxii. 6. to thoſe whom this governor is pleaſed to employ in his ſervice, "and he that is chief, "as he that doth ſerve." And it is applied, Acts xv. 22, to choſen men of the church, who are called chief men, or (to ſpeak in modern language) leading men among the brethren. In Mr. ROMAINE we had a leading man, whom we might conſult in private, and hear in public with profit and pleaſure. His congregation, on Tueſday morning, was generally a choice company of miniſters and people; he hath ſpoken to them the word of GOD, with purity, with plainneſs, with talents quite his own—ſuch as we all admired, but none could imitate; he believed what he preached, and if we follow his faith, we ſhall be led into a life, a holier and happier than which was never lived among men; and if we conſider or behold the end, εκβασιν, or going out of his converſation, we ſhall find it perfectly conſiſtent

with his coming in. The LORD preſerved both the one and the other.

As he was ſteady in the profeſſion of the truth, he was ſteady in every thing elſe; he ruled well his own houſe, as a huſband, a father, and a maſter; and has left thoſe to lament him moſt who were beſt acquainted with him; as the conſtant witneſſes of his inſtruction and devotion in his family, of his thankfulneſs and temperance at his meals, of the regular diſpoſition of his time, and conſecration of it to the ſervice of his beloved JESUS.

As a friend and companion he was among the beſt that I ever knew—plain, but poliſhed in his manners; and as cheerful in his behaviour, as he was happy in his ſoul. As a ſcholar he could converſe on any ſubject, and accomodate himſelf to any underſtanding. In his writings there is great plainneſs of ſpeech, and great purity of diction; the unlearned cannot miſtake, nor can the learned criticiſe or mend them. He was a man of ſcience and philoſophy truly ſo called: for he ſtudied nature with the Bible in his hand, and took his account of the things which are made from *him* who made them. He was certainly a proficient in claſſical learning, and gave no ſmall proof of his acquaintance with the Latin tongue, in his elegant preface and dedication, which he ſent forth with his edition of Calaſio,

Calaſio, in the thirty-fourth year of his age. But the errors and vices of the heathens, however ornamented by rhetoric or poetry, were diſguſting to a heart purified by faith: he therefore turned from profane to ſacred literature, ſtudied the Hebrew tongue, as GOD's language, in which he has been pleaſed to reveal his will; and he knew it intimately, and to the very root and marrow of it: he was well acquainted with its genius, as containing letter and ſpirit in every word, repreſenting inviſible things by viſible objects, preſenting the truths of GOD to the ſenſes of men, and painting the myſteries of the kingdom of heaven in the glowing colours of nature. So he brought forth much fruit as a diſciple of JESUS; learned much in the ſchool of him who ſpake by parables, and who, conſidering what he was to teach, could not ſpeak without them. Such knowledge of GOD in his works made his pilgrimage upon earth a delightful paſſage to heaven. He could learn as much in his walks as in his ſtudy; and, being very affable and communicative, was a moſt entertaining and edifying companion in the houſe, in the field, and in the garden. He could ſpeak of moſt natural things with a peculiar ſavour, becauſe he could point out the ſpiritual things to which they are related: all, therefore, that received him into their houſes were the better for his

viſits; while all that heard him could not but be profited by his preaching in ſuch ſtrict conformity to the oracles of GOD.

You know his worth as a pariſh prieſt much better than I can deſcribe it, and have given a proof of the opinion you entertain of ſuch a miniſtry, by preferring an unanimous petition for the continuance of it, and I rejoice with you that you have not preferred it in vain. You recollect how admirably he adapted himſelf to his hearers, how familiarly he ſpoke to children, how faithfully to youth, and how feelingly to the aged; and how liberally he provided for the poor by charity ſermons, by weekly collections at ſacraments, while he performed the beſt of all offices, in preaching the goſpel to them.

As he loved all Chriſtian people, all churches of the ſaints will miſs him, but the church of England has loſt in him one of her brighteſt ornaments and beſt friends. He not only revived her doctrines at a time when they were almoſt forgotten, but he maintained them in her communion, and under great diſcouragements. He might ſay, with St. Paul, "At my firſt coming "no man ſtood by me, but all forſook me; "nevertheleſs the LORD ſtood by me and "ſtrengthened me." It is well known what things befel him at Oxford, where he was refuſed the univerſity pulpit for ſermons entitled

The

The Lord our Righteouſneſs, which he publiſhed, that they might ſpeak for themſelves; at St. George's, Hanover-ſquare, from whence he was removed, after having been morning preacher there for ſome years, for filling that church with the doctrine which ought always to be preached in it; and at St. Dunſtan's in the Weſt, upon being choſen Lecturer there, what oppoſition he met with, what perſecutions he endured! But out of them all the LORD delivered him, and ſo delivered him, as He generally delivers his people, by calling him to the exerciſe of faith upon ſo trying an occaſion. Had he walked by ſight and not by faith, he might have yielded to the ſtrong ſolicitations of ſome of his friends, to leave his church and his country, and embraced the moſt tempting invitations, which were held out to him, to go to America: but he was conſcientiouſly attached to the church of England, and thought it his duty to wait till a door was opened, which afterwards proved to be great and effectual. He lamented, no doubt, that there were ſo few of her miniſters who felt the obligations laid upon them at their ordination to preach CHRIST unto the people: but if the labourers were few, he was taught to pray for more; and what he had been taught, he did in faith.

When he firſt began, the number of thoſe who preached the goſpel, and churches open to them, were few indeed; it might conſiſt of units, it increaſed afterwards to tens, and then to hundreds, and before he died he had a liſt of above five hundred brethren at once, for whom he could pray as fellow labourers with himſelf in the word and in doctrine. He conſtantly remembered them in his prayers, and ſet apart one day in the week, which he called his Litany day, and which I believe was generally Friday, when he mentioned them every one by name before the throne of grace. The church of England then has loſt a great friend, a ſteady and a praying friend, in Mr. Romaine; and you will do well to try your beſt to make amends for his loſs, and to follow his faith in this particular. The prayer of faith availeth, and waiting as well as praying faith did wonders for this excellent man; he lived to ſee many doors opened to him, which were ſhut againſt him; and was not only himſelf ſtabliſhed, ſtrengthened, ſettled, after he had ſuffered for a while, but placed in a moſt reſpectable ſituation, as Rector of this Pariſh, in which he has diſcharged his duty with great fidelity and uſefulneſs, and, his work being ended, is gone out of the world with as much credit as ever man left it, to give an account of himſelf unto God.

Behold

Behold now the end of his converſation—ſee him in old age, and you ſee how true the Pſalmiſt's deſcription is of thoſe, "that are "planted in the houſe of the LORD, and flouriſh "in the courts of our GOD, that they ſhall ſtill "bring forth fruit in old age:" and all "to "ſhew that the LORD is upright, He is their "Rock, and there is no unrighteouſneſs in "Him," Pſal. xcii. 13. The cheerfulneſs of our departed friend ſeemed to increaſe with his declining years; if one aſked him, How he did? His anſwer frequently was, "As well as "I can be out of heaven." If he preached, I have heard thoſe that heard him remark, "it "was as though he had been in heaven, and "come back to earth to tell us what is doing "there." Indeed there was a wonderful livelineſs in his preaching to the laſt; and I could not but obſerve, the laſt time I heard him, a light upon his countenance, which appeared like the dawn, or a faint reſemblance of glory.

We are now brought to the cloſing ſcene of his exiſtence upon earth; but as I had neither the pain nor the pleaſure of ſeeing him in thoſe circumſtances, I can only retail the accounts of thoſe who did, and the few hints which I have collected and committed to writing, I will repeat and read to you.

On the ſixth day of June, he was ſeized after breakfaſt with his laſt ſickneſs which was unto death, at a friend's houſe at Balaam-hill, near Clapham. He came down to breakfaſt at ſix o'clock, preſided, as uſual, in family devotion, and prayed earneſtly that "GOD would fit us for "and ſupport us in our trials that day, which "might be many." He converſed moſt profitably and comfortably in his way to London, on the approach of death, and near proſpect of eternity: "O! how animating is the view "which I now have of death, and the hope "laid up for me in heaven, full of glory and "immortality!" He continued in town under medical advice till the twenty-ſixth day of June, and then went to a friend's houſe at Tottenham, for a fortnight, where he was ſo much better as to be able to walk about the garden; from whence he came back to London, continued there a few days, and as change of air and country air were deemed neceſſary for him, he returned on the thirteenth day of July to Balaam, where he had been originally ſeized. During this interval he had frequent ſpaſms at his heart, ſhortneſs of breath, attended with degrees of pain and convulſion, and conſidered himſelf as haſtening to the end of his converſation.

But his faith and patience never failed him—he was frequently ſaying, "O how good is "GOD!

" GOD! What entertainments and comforts does " he give me! O what a proſpect do I ſee " before me of glory and immortality! He is " my GOD through life, through death, and " throughout eternity." On the twenty-third day of July, as he ſat at breakfaſt he ſaid, " It " is now near ſixty years ſince GOD opened my " mouth to publiſh the everlaſting ſufficiency " and eternal glory of the ſalvation of CHRIST " JESUS; and it has now pleaſed him to ſhut " my mouth, that my heart might feel and ex- " perience what my mouth has ſo often ſpoken." On the twenty-fourth day of July, after he had been helped down ſtairs, he ſaid, " O how good " is GOD!" requeſting, as he had often done, that prayers without ceaſing might be made for him, that his faith and patience might not fail. He expreſſed exceeding great kindneſs and affection for his partner Mrs. Romaine, and thanking her for all her kind and tender care of him, he ſaid, " Come, my love, that I may bleſs you, " the LORD be with you a covenant GOD for " ever to ſave and bleſs you." He ſpoke with the ſame tenderneſs and affection to his ſon, of whom alſo he ſpoke much and oft during his illneſs, expreſſing his hope of him as a ſon in the faith as well as in the fleſh: but his particular expreſſions upon this ſubject have been modeſtly withheld from me, and with peculiar propriety,

propriety, as it was his ſon's intention to have been here this day, and in which caſe nothing would have been ſaid from this place concerning him. But as ſo much has been ſaid, I muſt be permitted to expreſs my beſt wiſhes and prayers, that the widow may find a huſband in her Maker, and a Redeemer in the LORD of Hoſts, and that the ſon may preach, live, and die like his father!

To return to our narrative:—the lady who was cheriſhing in her houſe ſuch a dying gueſt, upon ſeeing and hearing him bleſs his wife, ſaid, "Have you not a bleſſing for me, Sir?" "Yes," he ſaid, "I have;" I pray GOD to bleſs you: and ſo he ſaid to every one that came to him. On Saturday the twenty-fifth day of July, he was not down ſtairs at all, but lay upon the couch all day, in great weakneſs of body, but ſtrong in faith, giving glory to GOD. —The power of CHRIST was reſting upon him, and keeping him in the continual exerciſe of prayer and praiſe. This was the laſt day he ſpent upon earth, and in the cloſe of it, he was thought to have ſaid, "Yea, though I walk "through the valley and ſhadow of death, I "will fear no evil, for thou art with me." About an hour before he died, his friend and hoſt went up to him, and ſaid, "I hope, my "dear Sir, you now find the ſalvation of JESUS "CHRIST

" CHRIST precious, dear, and valuable to you." His anſwer was, " He is a precious Saviour " to me now." Theſe were the laſt words he ſaid, except " Holy, Holy, Holy! Holy bleſſed " JESUS, to thee be endleſs praiſe!" And in the firſt hour of the next day, which was the ſabbath day, he reſigned his breath, almoſt imperceptibly to thoſe that attended him, in prayer to GOD who gave it.

" *Conſider the end of his converſation!*" and that you may give the praiſe, where only it ought to be given, go on with the Apoſtle and ſay,

" JESUS CHRIST, THE SAME YESTERDAY, " TO-DAY, AND FOR EVER."

Men and brethren, it may well be ſuppoſed of a man who hath ſpoken ſo much when living, that he yet ſpeaketh when dead. I beſeech you therefore to ſuffer from me a word of application.

And firſt, to you who deſpiſed and rejected his miniſtry. What do you think of it now? and what do you think of yourſelves for having loſt ſo fair an opportunity for receiving the inſtruction of wiſdom and knowledge? Should you die, as you have lived, without " knowing " GOD, and obeying the goſpel of the LORD " JESUS CHRIST," hath not every one of you reaſon to tremble, " leſt thou mourn at the laſt,

" when

" when thy fleſh and thy body are conſumed," and ſay, " How have I hated inſtruction, and " my heart deſpiſed reproof!" Prov. v. 11. Perhaps ſome of you here preſent may be haunted by this bitter reflection, may be humbled before GOD on account of your ſins, and your great ſin in deſpiſing the word of ſalvation. Bleſs GOD, that He has brought thee to thy ſenſes before thy fleſh and thy body are conſumed, cry mightily unto Him, " GOD be " merciful to me a ſinner," conſult his lively oracles reſpecting this important queſtion, " What muſt I do to be ſaved?" There you will find the anſwer ſo conſtantly in the mouth of your dear departed miniſter, " Believe in the " LORD JESUS CHRIST, and thou ſhalt be " ſaved." Bleſſed be GOD, that though the ſervant is gone, the Maſter is with us, and the meſſage alſo.

I am ſpeaking, no doubt, to many, who loved and attended his miniſtry, but who have reaſon to lament your ſhort comings, your little profit under the advantages which you enjoyed; many opportunities which you have loſt, and many of which you have availed yourſelves and thought but little. Such reflections have occurred to myſelf, and perhaps to you, upon the loſs of ſo eminent, ſo uſeful a man. He ſeems to ſpeak to us who are left in the world, " Ariſe

" and

" and depart, this is not your reſt, follow more " earneſtly than you have done the things which " alone can bring you peace at the laſt." May his death be our life! may the preſent ſeaſon be an awakening ſeaſon! may GOD the Spirit guide you and me, and in proportion as the cloud of witneſſes increaſes over our heads, may we be increaſing in faith, may we be ſtirred up to follow them as they followed CHRIST! and may we endure unto the end, looking unto JESUS, the Author and finiſher of our faith!

I am ſpeaking to many, no doubt, who are ready to ſay (and I am ready to join them,) that, conſidering the great age of this wonderful man, his long continuance in the miniſtry, his rich experience in the things of GOD, and his particular talents for preaching JESUS CHRIST, he has not left his equal behind him. But, my brethren, he has left many able and faithful miniſters of the New Teſtament, who by their life and doctrine are ſetting forth GOD's true and lively word; and though their talents may not be the ſame with thoſe of our departed father in CHRIST, yet their aim is preciſely the ſame, to teſtify repentance towards GOD, and faith towards our LORD JESUS CHRIST. Cheriſh ſuch men, encourage and eſteem them highly. There are diverſities of gifts, but the ſame Spirit; and wherever that Spirit is, do you rejoice in the light

light that is raiſed by it, attend upon the miniſtry produced by it, follow it with your prayers, and do all in your power to ſtrengthen the hands of thoſe that have it, and to love them as they are loved of GOD. Let me congratulate this Pariſh upon the continuance of the goſpel miniſtry among them, and let me recommend to your love and eſteem the perſon whom it has pleaſed GOD to move the heart of the Patron of this living to put into this church. He has been known ten years among you—he has laboured in the miniſtry with his beloved predeceſſor—he has his feelings no doubt, upon being called to ſtand in the place of ſuch a man, and the more he feels, the more he needs your ſupport and your prayers—he has mine, and I hope he will have yours, that as the mantle of his father has dropped upon him, ſo a double portion of his ſpirit may reſt upon him alſo!

And now, brethren, I commend you to GOD, and the word of his grace, which is able to build you up, and give you an inheritance among them that are ſanctified, through faith, which is in CHRIST JESUS—that ſo you may be in the hands of Him, who will guide you with his counſel, and after that receive you with glory, and bring you to ſay, as all who have lived and died in his faith and fear have ſaid before you, "Whom "have I in heaven but Thee? and there is none "upon

" upon earth that I desire beside Thee; my " flesh and my heart fail, but GOD is the strength " of my heart, and my portion for ever."

To this GOD, FATHER, SON, and HOLY GHOST, in one JEHOVAH, be glory for ever. AMEN.

THE

FELICITY OF GOD'S CHILDREN,

PREACHED UPON THE

DEATH OF A LADY,

IN THE PARISH CHURCH OF

ST. GILES, IN READING,

ON SUNDAY MORNING, NOVEMBER 20, 1796.

A GRACIOUS WOMAN RETAINETH HONOUR. PROV. xi. 16.

HER CHILDREN ARISE AND CALL HER BLESSED. PROV. xxxi. 28.

TO THE

SURVIVING CHILDREN

OF THE LATE

Mrs. LITTLEHALES.

DEARLY BELOVED,

AT your requeſt I have preached and printed the following diſcourſe. This muſt be my apology for preſenting to the public, what is ſcarce worthy of their reception, except as it contains ſome teſtimony of JESUS CHRIST, ſome account of one, who lived and died to his glory, and ſome matter to gratify or alleviate a dutiful, loving, and afflicted family. I am pleaſed with your requeſt, as it ſhews your filial piety; and as it gives me a fair opportunity of expreſſing my regard and affection for you. I have wept with you for the loſs of one, "be-"loved ſpecially to me; but how much more "unto you, certainly in the fleſh," and (let me hope) "alſo in the LORD!" Accept my beſt

wiſhes for your temporal and eternal proſperity. My prayers for you are, that your preſent diſtreſs may be productive of laſting profit, that it may turn you from the creature to the Creator, from dead and lying vanities to the living and the true GOD: that the ſame faith, which dwelt in your mother, may be alſo in *you*, and lead you to the ſame happy end of it, even the ſalvation of your ſouls.

I am, your faithful friend,

And Servant in CHRIST,

W. B. CADOGAN.

Reading, Dec. 14, 1796.

THE

FELICITY

OF

GOD's CHILDREN

PSALM xvii. 15.

As for me, I will behold thy face in righteouſneſs; I ſhall be ſatisfied, when I awake, with thy likeneſs.

THE language of the text is the language of faith, expreſſive of its victory over the preſent world, and of its great expectations in the world to come. The Pſalm contains ſuch appeals to the courts of juſtice and equity in heaven, together with ſuch profeſſions of integrity, as could proceed only from the mouth of the true David, to whom the Jews are to return in the latter days, as to their proper Lord and King. The perſon alluded to is the God-Man CHRIST JESUS; and the words of the pſalm will ſuit us, in proportion as we are allied, united, and conformed, to him. He, who can make ſuch profeſſions, can call upon

GOD for his protection and care, " to be kept " as the apple of the eye"—the tendereſt part; let a ſtraw or a thread but touch it, and they will give it exquiſite pain: " to be hidden under " the ſhadow of his wings," that is, to be as the ſucking children of the fondeſt mother.

Such to GOD is CHRIST, his well beloved Son, and ſuch are all chriſtian people. " For " he that toucheth you, toucheth the apple of " his eye." Zech. ii. 8. " How often would " I have gathered thy children together, even " as a hen doth her brood under her wings," &c.? Matt. xxiii. 37. Luke xiii. 34. " Can " a woman forget her ſucking child that ſhe " ſhould not have compaſſion on the ſon of her " womb? yea they may forget, yet will I not " forget thee." Iſaiah xlix. 15. The Pſalmiſt ſpeaks as an oppreſſed and perſecuted perſon, and prays for deliverance from " the wicked," from " deadly enemies," that is, as the margin has it, " enemies againſt the ſoul." Theſe he conſiders as GOD's " hand," and as GOD's " ſword," acting under his eye, and ſubject to his controul. He prays for deliverance, not only from their malice and power, but from their ſpirit and temper: and he deſcribes them as " incloſed in their own fat:" as " ſpeaking " proudly with their mouth:" as " compaſſing " him in his ſteps:" " having ſet their eyes

" bowing

" bowing down to the earth; like as a lion " that is greedy of his prey, and as it were a " young lion lurking in ſecret places." He deſcribes them as " men of the world, their " portion in this life, and whoſe belly GOD " filleth with his hid treaſure: their children " are full, and leave the reſt of their ſubſtance " to their babes." All this, ſays a believer, may do very well for them, but it will not do for me. I want ſomething more.—" AS FOR " ME, I WILL BEHOLD THY FACE IN RIGHTE- " OUSNESS: I SHALL BE SATISFIED, WHEN I " AWAKE, WITH THY LIKENESS."

I ſhall take occaſion from theſe words to conſider the felicity of the children of GOD, which differs from that of the children of this world, as much as does their character. This felicity conſiſts in the viſion of GOD—in that righteouſneſs, in which alone He can be ſeen with comfort—in his likeneſs, without which he cannot be ſeen at all—and this felicity will be complete, when this likeneſs ſhall be complete, that is, when I awake—and then, ſays the Pſalmiſt, " I " ſhall be ſatisfied." Of theſe things in their order; and, firſt, let us conſider the viſion of GOD.

" As for me, I ſhall behold thy face." The word rendered *face*, is in the plural, *faces*. Here are plainly more faces than one, the face of " the

" Father," the face of " the Son," and the face of " the Holy Ghoſt:" " and theſe three are " one." As the face is that by which we principally diſtinguiſh perſons, ſo the expreſſion ſignifies *perſons:* and as where the *perſon* is, there of courſe is the *preſence*, ſo it ſignifies *preſence* alſo: and being applied to GOD, it denotes the faces, the perſons, the preſence of GOD. See Exodus xxxiii. 11, 14, 15, 20, 23.

To ſee all this, or, in the words of St. John, " to ſee GOD as he is," is the very joy of his people. By what mercy is it that He is to be ſeen of thoſe, whom He hath juſtly driven from his preſence? or that he hath ſaid, " behold me, " behold me, to a nation that was not called by " his name!" Iſaiah lxv. 1. If we aſk how GOD is to be ſeen, we may learn from the viſion of Jacob; of whom it is written, Gen. xxxii. 24, that " there wreſtled a man with him till " break of day:" and that upon the perſeverance of the Patriarch, in refuſing to part with this heavenly viſitant, until he had obtained his bleſſing, his name was changed from *Jacob* to *Iſrael*, " becauſe as a prince he had power with " GOD, and with men, and had prevailed." The name of the place where he had been favoured with ſuch a wonderful interview, he called *Peniel*, that is, *the face* or *preſence of God:* " for," ſaid he, " I have ſeen GOD face to face,

" and

" and my life is preſerved." It appears then, that he ſaw GOD in the likeneſs of man, he had a diſcovery of the " great myſtery of godlineſs, " GOD manifeſt in the fleſh." So, and ſo only, GOD is to be ſeen. " For GOD, who cauſed " the light to ſhine out of darkneſs, hath " ſhined in our hearts, to give the light of the " knowledge of the glory of GOD, in the " face," or in the perſon, " of JESUS CHRIT." 2 Cor. iv. 6. " We now," it is true, " ſee " through a glaſs darkly, but then, (when that " which is perfect is come) face to face. We " now know in part, but then we ſhall know " even as we are known." 1 Cor. xiii. 12. This is the felicity of GOD's choſen:—how different from that of the children of this world? Of other ſights, as many as you pleaſe, but the ſight of GOD as little as poſſible. Nay, what is the tendency of the cares, riches, and pleaſures of this life, of all that the world is doing, but to keep GOD out of ſight, or " to " cauſe the holy one of Iſrael to ceaſe from " before us?"

The reaſon why the world is ſo averſe to the ſight of it's Maker, is that it " lieth in wicked- " neſs. GOD is light"—and men " love dark- " neſs rather than light, becauſe their deeds are " evil: they hate the light, neither come to the " light, leſt their deeds ſhould be reproved."

And

And in a ſtate of ſin GOD cannot be ſeen. "But "as for me," ſays the Pſalmiſt, "I ſhall behold "thy face in righteouſneſs." Secondly, therefore, the felicity of GOD's children conſiſts in that righteouſneſs, in which alone he can be ſeen with comfort. And where ſhall this be found, and what is the place thereof? We have heard in the portion of ſcripture ſelected for the Epiſtle of this day *, "Behold the days come, "ſaith the LORD, that I will raiſe unto David "a righteous branch, and a king ſhall reign "and proſper, and ſhall execute judgment and "juſtice in the earth. In his days Judah ſhall "be ſaved, and Iſrael ſhall dwell ſafely: and "this is his name, whereby, he ſhall be called "THE LORD OUR RIGHTEOUSNESS." Jer. xxiii. 5. Thus does the LORD bring near his righteouſneſs, he brings it near to his children in the perſon of JESUS CHRIST, "making Him "who knew no ſin, to be ſin for them, that "they might be made the righteouſneſs of GOD "in Him." 2 Cor. v. 25.

The happineſs of GOD's children, therefore, conſiſts in righteouſneſs, in the fulfilment of GOD's righteous law, and in real conformity of heart to it. "They delight in it after the in-"ner man." How different this from the

* The laſt Sunday after Trinity.

happineſs

happineſs of the children of this world, which conſiſts chiefly in ſin? If they are not openly immoral and profane, to be amiable, ſenſible, romantic, to appear outwardly righteous before men, theſe are great objects with them: but to be righteous in GOD's ſight, to have his "law written upon their inward parts," to be "pure "in heart;" theſe are no parts of their concern. Yet they will be found matters of vaſt moment, when "the wicked," that is, the tranſgreſſors of the law, "ſhall go away into everlaſting "puniſhment, but the righteous into life eter-"nal." Matt. xxv. 46.

As we cannot behold GOD's face in peace, except we behold it in righteouſneſs, ſo neither can we behold it all, except we are renewed in his "likeneſs;" which is the third ingredient in the happineſs of the children of GOD.

From their deſtiny to ſee Him as He is, the Apoſtle John infers, that they ſhall be like Him. "Beloved, now we are the ſons of GOD, and "it doth not yet appear what we ſhall be, but "this we know, that we ſhall be like Him; "for we ſhall ſee Him as he is." 1 John iii. 2. The likeneſs of GOD is that at which his children always aim. "Be ye followers," μιμηται, literally, imitators of GOD, "as dear "children." Epheſ. v. 1. They now learn to "put off the old man, which is corrupt, ac-"cording

" cording to the deceitful luſts, and to put on " the new man, which, after GOD, is created " in righteouſneſs and true holineſs." Epheſ. ii. 22, 24. They are " renewed alſo in know- " ledge after the image of Him that created " them." Col. iii. 10. Thus are they com- pletely reſtored, in CHRIST, to that, from which they departed, in Adam: and being ſo reſtored, they are ranked among thoſe, of whom GOD ſaith, " this people have I formed for my- " ſelf, they ſhall ſhew forth my praiſe." Iſaiah xliii. 21. The LORD ſaith concerning Moſes, Num. xii. 8. " With him will I ſpeak mouth " to mouth, even apparently, and not in dark " ſpeeches, and the ſimilitude of the Lord ſhall " he behold." What can this ſimilitude of JE- HOVAH be, but " the Angel of his preſence," Iſaiah lxiii. 9; " who accompanied the people " in the wilderneſs," and in whom was the name (that is, the nature) " of JEHOVAH," Exod. xxiii. 21; even the ſame Angel that wreſtled with Jacob in the form of a man. Here is the likeneſs of GOD, " the brightneſs " of his FATHER's glory, and the expreſs " image of his perſon." They are to be found in his well-beloved and only-begotten ſon. And " whom GOD did fore-know, he alſo did pre- " deſtinate to be conformed to the image of his " SON, that he might be the firſt born among " many

" many brethren." Rom. viii. 29. This image of CHRIST is the mark of every Chriſtian, diſtinguiſhing *real* from *nominal* Chriſtians, and the children of GOD, from the children of this preſent evil world. They have it now impreſſed upon their hearts, they bear in their bodies the marks of the LORD JESUS, and they ſavour of CHRIST in their lives and converſations.

But the likeneſs will not be complete in this world: here " they groan in an earthly taber-" nacle, being burdened:" ſo did " CHRIST " before them:" but He " is gone into heaven," and his body is become a heavenly tabernacle, a glorious body. The happineſs of his followers will be complete, when they ſhall be like him, that is, when they ſhall *awake*, which will be at the reſurrection. The bodies of the dead are repreſented as in a ſtate of ſleep; and as ſleeping implies waking, ſo from the metaphorical uſage of the term in ſcripture, may be fairly implied the reſurrection of the body *. And not only the bodies of the dead, but alſo the ſouls of the living are repreſented as in a ſtate of ſleep, while they are living in ſin: that is in a ſtate of *darkneſs*, *inſenſibility*, and *deluſion*.

* See an ingenious diſſertation concerning the metaphorical uſage and application of ſleep in the ſcriptures, by the Rev. William Jones.

Men

Men may "now ſleep on and take their reſt," they may ſleep under providences, under judgments, under ſermons. But none ſhall ſleep, "when the trumpet ſhall ſound," and the "LORD himſelf ſhall deſcend from heaven "with the voice of the archangel and the trump "of God." Then "many," the many, the generality, all, "that ſleep in the duſt of the "earth ſhall awake; ſome to everlaſting life, "and ſome to everlaſting ſhame and contempt." Dan. xii. 2.

To awake to ſhame and contempt, will not, cannot, be the lot of the believing children of GOD; "for my people," ſaith He, "ſhall never "be aſhamed." And yet it muſt be the lot of all who have not been awakened, *now*, to a ſenſe of their ſins, and a knowledge of JESUS CHRIST as a SAVIOUR. "Wherefore he ſaith, "awake thou that ſleepeſt, and ariſe from the "dead, and CHRIST ſhall give thee light." Epheſ. v. 14. It is one of the known qualities of GOD's children to be awake, and *that*, while the reſt of the world are ſleeping. "But ye, "brethren, are not in darkneſs, that that day "ſhould overtake you as a thief. Ye are the "children of light, and the children of the "day: we are not of the night, nor of dark-"neſs. Therefore, let us not ſleep, as do "others; but let us watch and be ſober: for "they

" they that ſleep, ſleep in the night; and they " that be drunken, are drunken in the night. " But let us, who are of the day, be ſober, " &c." 1 Theſ. v. 4, 5, 6, 7, 8. The day of the LORD does not frighten, nor deject, but gladdens and raiſes them; as it brings to light all that they wiſh to know, and puts them into the poſſeſſion of all that they deſire to enjoy. They ſhall be " ſatisfied:" as the word ſignifies, they ſhall " be full, have enough," all that they want to make them happy. The world knows nothing of this; of being " ſatisfied," of being " full." " All the rivers " run into the ſea, yet the ſea is not full: unto " the place from whence the rivers came, " thither they return again. All things are full " of labour; man cannot utter it: the eye is " not ſatisfied with ſeeing, nor the ear filled " with hearing." " He that loveth ſilver ſhall " not be ſatisfied with ſilver; nor he that " loveth abundance with increaſe. This is alſo " vanity." Eccleſ. i. 7, 8. v. 10. The apoſtle, on the other hand, learned, through CHRIST ſtrengthening him, in whatſoever ſtate he was, to be content. He could take pleaſure in reproaches, neceſſities, afflictions, and perſecutions, for CHRIST's ſake. If GOD's people can be ſatisfied upon earth, much more are they likely to be ſatisfied in heaven: where there is fullneſs

fullneſs of joy; no trials of afflictions, but pleaſures for evermore: where, in ſhort, after having been awakened by the voice of their beloved LORD, they are "ſatisfied with his "likeneſs" in glory.

I was led to this text and ſermon by the departure of an excellent lady *, whoſe corpſe was removed from her houſe in this Church Yard, on Thurſday laſt. This portion of ſcripture was much upon her mind in her life time, and ſhe often expreſſed a wiſh that the poetical verſion of it by the celebrated Dr. Watts might be inſcribed upon her tombſtone——

> My fleſh ſhall ſlumber in the ground,
> 'Till the laſt trumpet's joyful ſound;
> Then burſt the chains with ſweet ſurpriſe,
> And in my SAVIOUR's image riſe.

I thought, therefore, that I could not ſelect a more proper paſſage, as well for the inſtruction of the living, as for the remembrance of the dead. I mentioned her indeed at church, upon the evening of the day on which ſhe died, and was conſtrained to do ſo from the laſt which I ſaw of her in an earthly tabernacle. Her end was peace indeed! I had no thoughts of men-

* Mrs. LITTLEHALES, who retired to Reading between three and four years after the deceaſe of her huſband, and there died (as ſhe had lived) in faith, on the 10th day of November, 1796.

tioning

tioning her again: but the affection of her ſurviving children, the impreſſions made upon them by the excellence of her character as a Chriſtian and as a Parent, and of courſe by the great loſs which they had ſuſtained, the privacy of her life, which confined the knowledge of her excellence within a ſmall circle, theſe and other conſiderations urged them to unite in a requeſt, that, being dead, ſhe might ſpeak to more, than ſhe converſed with, when living; and that ſomething might be ſaid of her from the pulpit, from which her neighbours, who have been accuſtomed to appear with her in the ſame church, might profit, in the recollection of *her* ways, and in the conſideration of *their own*. So pious a requeſt it was impoſſible to refuſe; and indeed what can be more gratifying to the Miniſter of a pariſh than to produce, either from the rich or the poor of his flock, examples of the faith, for which he contends; living and dying witneſſes to the truth, who are his "glory" and "joy?"

Among ſuch let me rank this excellent lady, who had been a follower of the LORD above thirty years, without denying her Maſter, or diſgracing her profeſſion. She had witneſſed a good confeſſion before many witneſſes, and particularly before thoſe, among whom her lot was caſt in the earlier periods of her Chriſtian life,

whom the Bible calls ſcoffers, who chooſe to make religion the ſubject of wit and raillery, and can find no better employment for their parts, than to mock and blaſpheme him who gives them, and to riſk their ſouls for the ſake of ſhewing them. I was not acquainted with her in theſe circumſtances, but I have learned from thoſe who were, that her conduct under them was that of *wiſdom*, *patience*, *godlineſs*. She was a woman of an excellent and ſorrowful ſpirit, of gentle and poliſhed manners; her trials were great, but ſcarcely to be diſcovered in her converſe with men; they carried her, where ſhe carried them, to the LORD; and led her to ſeek that comfort and ſupport, which come from GOD only. By her education, accompliſhments, and fortune, ſhe was qualified and entitled to move in the higheſt circles of life. But it pleaſed GOD to deliver her from this preſent evil world; to teach her that ſhe muſt through much tribulation enter into his kingdom, and to bring her through a ſea of troubles, to that reſt, which remaineth for his people. She was naturally of an anxious mind, and having experienced many changes and chances in this mortal life, having been left a widow with ſeven children, and with the care of them devolving upon herſelf, ſhe had much to feed and quicken her anxiety. The alternate influences of joy and grief, of hope and

and fear, ſeem to have waſted her ſpirits, preyed upon her animal frame, and brought her body to diſſolution in the fifty-ninth year of her age. She had often prayed, that her laſt illneſs might be ſhort, and that when her ſpirit had returned to GOD who gave it, her corpſe might have ſuch an aſpect, as to be ſeen without diſguſt, though not without ſorrow: her prayers were anſwered in both theſe reſpects; for her ſickneſs was of little more than a week's duration, and was conſidered to be unto death ſcarce two days before her departure; and they who looked ſtedfaſtly on her after her deceaſe, ſaw her face as it had been the face of an angel.

Though her faith had been tried with fire, and was pure and reſplendent as gold, though her hope of the reſurrection to eternal life was ſure and certain, and though her love was abundant towards GOD and man, yet ſhe had often expreſſed herſelf to her friends reſpecting the *paſſage itſelf* through the valley and ſhadow of death, as though it preſented ſomething awful to her mind. But GOD was better to her than her fears: The hour came, and ſupport came with it: "her feet were iron and braſs, and as "was her day, ſo was her ſtrength." She ſeemed to have been impreſſed with the idea of death from the moment ſhe retired to her bed of ſickneſs: her language at leaſt favoured ſtrongly

of ſuch an impreſſion. She ſaid to one of her viſitants, that ſhe could not go at a better time, that ſhe ſhould not be better prepared, were ſhe to live twenty years longer: to another ſhe ſaid, that though ſhe had been careful and troubled about many things, ſhe was now careful for nothing; ſhe could leave even her children, and commit them into the hands of a heavenly Father: and ſhe often repeated, that "her fleſh "and heart were failing, but that GOD was the "ſtrength of her heart, and portion for ever." She ſent for an old religious acquaintance two days before her death, merely that ſhe might communicate *her joy and peace in believing*, and her thankfulneſs to GOD for his mercies, adding, that what ſhe now felt was alone worth living for, and was an ample recompence for a whole life of pain. On the morning of her departure, ſhe called her children, who were with her in the houſe, to her bed ſide, that ſhe might bleſs them, and ſhe deſired that her bleſſing might be imparted to thoſe who were abſent from her. I ſaw her afterwards by her deſire, and received her dying benediction; and taking her by the hand, which had the coldneſs of death, I aſked her if ſhe could truſt in JESUS CHRIST, and ſhe anſwered me, that ſhe knew him to be an ALMIGHTY SAVIOUR. She had patiently ſubmitted to every medical preſcription, but now finding that

that all means were uſeleſs, ſhe deſired that no more might be given her: ſhe ſurvived this interview a few hours; and having thanked and bleſſed the maid, who attended her, ſhe laid herſelf upon her arms, and fell aſleep in JESUS —to awake no more, till ſhe ſhall be ſatisfied with his likeneſs, and behold his face, in perfect righteouſneſs, and eternal joy.

You ſee, men and brethren, that the words of the text are true; expreſſing the dying hopes of "our dear ſiſter now departed," and of thouſands and ten thouſands of our fellow creatures, who, like her, have died in the LORD. "Bleſſed "are ſuch dead, ſaith the Spirit, for they reſt "from their labours, they enter into peace, "and their works do follow them." The character, which we are here recollecting, is that of an excellent lady, who *deſervedly* ranked among the heads of the pariſh; *deſervedly*, I ſay, for ſhe was an example of *faith unfeigned*. Some of you are preſent, who knew and reſpected her; and you could not but admire that eaſe, that elegance, that politeneſs of manners, which diſtinguiſhed her as a gentlewoman; and which qualified her to appear and to ſhine in the faſhionable world. But you never met with her at your evening amuſements, or your midnight revels: She was not partaker with you in theſe things——or rather nothings, ſhall I

call them!—in which, time that ſhould be redeemed, is killed; GOD, who ſhould be remembered, is forgotten; religious impreſſions, which ſhould be retained, are effaced; and ſouls loſt, which ſhould be ſaved. Such are the *innocent* recreations, *rational* too, as they are ſometimes called, of this preſent world! Thoſe of this excellent lady were of a different kind. She had a chamber, to which ſhe could retire, and commune with her own heart; a throne of grace, to which ſhe could reſort, and commune with her GOD; ſhe had a Bible to read, in which ſhe could learn the will of its great Inſpirer; ſhe had a church to attend, which ſhe found to be the houſe of GOD and the gate of heaven; in ſhort ſhe had a ſpiritual mind, which delighted in ſpiritual exerciſes; and in theſe ſhe found more, infinitely more, than ever was to be found in all that this world can give, and in the whole round of gaiety and diſſipation. Whatever you might have thought of her, while ſhe lived, you all agree in praiſing her, now that ſhe is dead; you naturally drop a tear over her grave, and ſay "let me die the death of the righteous, "and let my laſt end be like hers." But how can you cheriſh ſuch a hope, unleſs you are living the life of the righteous? unleſs you are doing ſuch works, as can follow you to the judgment ſeat of CHRIST, where you muſt all appear;

appear; unleſs you are living the lives, which you now live in the fleſh, by the faith of the SON of GOD, who "has all power in heaven "and earth to forgive ſin," and "authority to "execute judgment alſo, becauſe he is the SON "of MAN?"

You may be ſure that I am regretting, in my place, the loſs of a valuable friend and neighbour, as well as of a living witneſs to the truths, which I am endeavouring to inculcate among you. And though I have reaſon to be thankful for the civility and love, which I receive from all my pariſhioners, and am glad to viſit you, whenever I can, yet you know and are perſuaded, that I ought not to make idle, ceremonious, and uſeleſs viſits; but that I ſhould like that company beſt, in which I am moſt refreſhed with ſpiritual things, and comforted by the mutual faith of you and of me. May ſuch a relation ſubſiſt between us, as ought to ſubſiſt between a paſtor and his flock; a connexion which ſhall ſurvive time, and ſubſiſt for ever!

In order to this, let me beſeech and exhort you to be followers, not of "vain perſons," but "of thoſe who through faith and patience "inherit the promiſes;" not of "vain things," but of thoſe "which make for your peace," and "are good for the uſe of edifying." Let me preach to you CHRIST JESUS and the LORD,

and perſuade you to forſake all, and follow HIM.

Whatever claſs of people I may ſuppoſe to be before me, I cannot ſuppoſe myſelf to be ſpeaking to any, who are *ſatisfied*. If you are poor, you complain of poverty; if rich, your "eye is not ſatisfied with riches," and, when you look over your accounts, you would fain caſt it over more; if you are in a middle ſtate between poverty and riches, you think, that, though your condition might be worſe, yet, that it might alſo be better. If you have tried the world, this only you have found, that, "vanity "of vanities," as the preacher ſaith, "all is "vanity!" If you have lived in ſins, and been convinced of them, you have had no fruit from them but ſhame and remorſe; if you have attempted to cover yourſelves with your own works and righteouſneſſes, and to appear in them before GOD, you have diſcovered, that they are "filthy rags," not fit to wear in the preſence of Him, who is pure and holy: if your goodneſs has been brought to the teſt of day, it has been like the morning cloud, and the early dew, paſſing away before the light of the ſun. In ſhort, if you are men and women, you are fallen creatures, you have brought the world to ruin by your fall, and therefore cannot, ought not, to be ſatisfied with any thing that

that is in or about you. What a wonder of mercy is it, that, when we are tired with every thing, having proved its emptineſs, He ſhould propoſe himſelf to our regard and reception, "in whom all fullneſs hath been well-pleaſed "to dwell*!" Hear what comfortable words he ſaith, "Come unto me, all ye that are "weary and heavy laden, and I will give you "reſt. Take my yoke upon you and learn of "me; for I am meek and lowly in heart; and "ye ſhall find reſt unto your ſouls." Matt. ii. 28.

If I am ſpeaking to thoſe, who are Chriſtians indeed and in truth, I am addreſſing people, who ought to be the moſt ſatisfied, but who in ſome reſpects are leſs ſo than others. You are diſſatisfied with yourſelves. You do not believe, as you could wiſh; you do not love, as you could wiſh, when you conſider that He is the object of your faith and love, who "loved you, and gave himſelf for you." You are defective in every thing, in which you wiſh to be perfect, and your ſervices of Him bear no proportion to his ſervice towards you. You find your "fleſh luſting againſt his Spi-"rit." "Evil preſent with you, when you

* Such I apprehend to be the literal tranſlation of Col. i. 19. Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι.

"would

" would do good," and " another law in your " members warring againſt the law of your " mind;" and you cannot but exclaim with the apoſtle, " O wretched man that I am!" Let all this convince us, that we are " ſtrangers " and pilgrims upon earth," that " we have " here no continuing city, but are ſeeking one " to come;" that " we have not already at- " tained, neither are already perfect;" that " we muſt groan and travail in pain together " with GOD's children in an earthly tabernacle," and " wait for the adoption, to wit, the re- " demption of our body:" that " leaving the " things that are behind, and reaching forth to " thoſe that are before, we muſt preſs toward " the mark for the prize of the high calling of " GOD in CHRIST JESUS:" that chriſtianity is a *buſineſs*, not for a day or a year, but for life; that it will employ us wholly, and employ us well; without degenerating into carnal ſecurity, or wild enthuſiaſm, into lifeleſs formality, or lawleſs antinomianiſm. In a word, that " our " converſation is in heaven, from whence we " look for the SAVIOUR the LORD JESUS " CHRIST, who ſhall change our vile body, " that it may be faſhioned like unto his glo- " rious body:" and that, if we are his work- manſhip, we cannot be ſatisfied, till He has put

put this finiſhing ſtroke upon the works of his hands. O, uſeful exerciſes! O, delightful proſpects!

AS FOR ME, I WILL BEHOLD THY FACE IN RIGHTEOUSNESS; I SHALL BE SATISFIED, WHEN I AWAKE WITH THY LIKENESS.

THE

PROPER MEANS OF DOING GOOD,

PREACHED IN THE PARISH CHURCH OF

ST. ANDREW'S HOLBORN,

ON SUNDAY, OCTOBER 23, 1796.

BEFORE

THE RIGHT HON. THE LORD MAYOR,
THE SHERIFFS OF LONDON,

AND

THE GOVERNORS AND TRUSTEES OF THE SCHOOLS

BELONGING TO

ST. ANN'S SOCIETY.

TO

HENRY THORNTON, Esq. M.P. *President*,

Sir Stephen Langston, Knt.
Sir William Staines, Knt.
John William Anderson, Esq. M.P.
Samuel Thornton, Esq. M.P.
Robert Thornton, Esq. M.P.
William Wilberforce, Esq. M.P.
Thomas Skinner, Esq. Alderman.
Joseph Rose, Esq.

} *Vice-Presidents.*

William Willson, Esq. *Treasurer*,

THE COMMITTEE,

AND REST OF THE

GOVERNORS OF ST. ANN'S SOCIETY,

THIS SERMON

IS HUMBLY INSCRIBED,

BY

THE AUTHOR.

ST. ANN'S SOCIETY.

At the Anniverſary Meeting of the Governors of this Charity, held at the Paul's-Head Tavern, Cateaton-Street, on Thurſday the 24th of November, 1796.

SIR STEPHEN LANGSTON, KNT.

IN THE CHAIR.

RESOLVED UNANIMOUSLY,

THAT the thanks of this Society be given to the Hon. and Rev. WILLIAM BROMLEY CADOGAN, M.A. for his excellent Sermon, preached before the Right Hon. the Lord Mayor and Sheriffs of London, at the Pariſh Church of St. ANDREW, Holborn, on Sunday, October 23, 1796; and that he be requeſted to print the ſame for the benefit of this Inſtitution.

(*Signed,*)

STEPHEN LANGSTON, *Chairman.*

THE

PROPER MEANS OF DOING GOOD.

EPISTLE TO TITUS iii. 8.

This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might be careful to maintain good works: theſe things are good and profitable unto men.

THE Epiſtle, from which theſe words are taken, may be conſidered as a paſtoral letter to a Chriſtian Biſhop, calling him to the exerciſe of his proper office, which is to do good; and in order that good may be done, directing him to the right methods of doing it.

This I apprehend to be the ſubject of the paſſage here before us, which ſeems to divide itſelf into the following parts; Firſt, The means which a Chriſtian miniſter may uſe lawfully and confidently, "This is a faithful ſaying,

" and theſe things I will that thou affirm con-
" ſtantly." Secondly, The effects which he may, and ought to expect from the uſe of them, " that they which have believed in GOD, " may be careful to maintain good works:" and Thirdly, The excellency as well of the means as of their effects, " theſe things are " good and profitable unto men."

Firſt, then, What are the means which we are to uſe in order to do and to promote good? " This is a faithful ſaying," or as the ſentence may be rendered, faithful is the *word*—an expreſſion, which denotes either the divine and ſubſtantial word, who made all things, and was himſelf *made fleſh*, or the inſpired word, which teſtifies of Him. It occurs here in the latter ſenſe, it is faithful, ſure, and to be depended upon:—the word of a faithful GOD, who cannot lie, ſtrong to execute all that it threatens, and able to perform all that it promiſes; and who is faithful to ſupport thoſe who believe it, in all which it may call them to do or ſuffer. The apoſtle uſes the ſame language in his Epiſtle to Timothy, " This is a " faithful ſaying, and worthy of all accepta-
" tion, that CHRIST JESUS came into the world " to ſave ſinners." Theſe are the weapons of a Chriſtian preacher, GOD puts no other into his hands. " For GOD ſent me, (ſaith St. Paul)

" Paul) not to baptize, but to preach the Gof-
" pel, not with the wiſdom of words, leſt the
" croſs of CHRIST ſhould be of none effect;"
and again, " we preach CHRIST crucified, unto
" the Jews a ſtumbling-block, and unto the
" Greeks fooliſhneſs; but unto them that are
" called, both Jews and Greeks, CHRIST, the
" power of GOD and the wiſdom of GOD.
" And I, brethren, when I came to you, came
" not with excellency of ſpeech, or enticing
" words of man's wiſdom, declaring unto you
" the teſtimony of GOD. For I determined to
" know nothing among you, ſave JESUS
" CHRIST, and him crucified." 1 Cor. i. 17,
23. ii. 1, 2. The Goſpel of CHRIST then is
that faithful ſaying which GOD puts into the
hands of his miniſtring ſervants, by which he
does the greateſt good that is done upon earth,
in the converſion of ſinners, and the edification
of Chriſtian people.

" And theſe things I will that thou affirm
" conſtantly." What things? The context will
inform us. St. Paul directs Titus to remind
thoſe who were committed to his care, " to be
" ſubject to principalities and powers, to obey
" magiſtrates, and to be ready to every good
" work." How favourable is chriſtianity to
the intereſts of civil ſociety! " To ſpeak evil
" of no man, to be no brawlers, but gentle,

" ſhewing all meekneſs unto all men." And he enforces this meekneſs and gentleneſs, this reſtraint of our tongue from evil, by the following conſiderations; " For we ourſelves " were ſometimes fooliſh, diſobedient, deceived, " ſerving divers luſts and pleaſures, living in " malice and envy, hateful, and hating one " another. But after that the kindneſs and " love of GOD our SAVIOUR toward man ap- " peared, not by works of righteouſneſs which " we have done, but according to his mercy he " ſaved us, by the waſhing of regeneration " and renewing of the Holy Ghoſt, which " he ſhed on us abundantly, through JESUS " CHRIST our SAVIOUR, that being juſtified by " his grace we might be made heirs according " to the hope of eternal life. This is a faith- " ful ſaying," or the faithful word, " and " theſe things I will that thou affirm con- " ſtantly." The ſum and ſubſtance of the things here pointed out to us, are our fall in Adam, and our recovery by JESUS CHRIST, the poverty and wretchedneſs of the human nature, the riches and glory of the divine grace.

The word of GOD is held forth to us as a mirror, in which we may ſee ourſelves—*fooliſh* —for " profeſſing ourſelves to be wiſe, we " became fools;"—*diſobedient*, for we diſobeyed GOD, and obeyed the Devil—*deceived*, by the " dragon

" dragon and old ſerpent, which deceiveth the " whole world"—" Serving divers luſts and " pleaſures," inſtead of the one living and true GOD—and " living in malice and envy, " hateful, and hating one another," inſtead of living in the obſervance of the two great commandments, viz. to love GOD above all things, and our neighbour as ourſelves.

This is the true picture of the human nature, not as it originally came from GOD, but as it was debaſed, diſgraced and deſtroyed by ſin. To talk therefore of its dignity, is to contradict GOD's account of it, and to attempt its reform or improvement, by words without meaning and without effect, ſuch as *moral rectitude*, the *fitneſſes of things*, the *decora* and *honeſta* of the ancient heathens, and the *reaſon*, as it is called, of modern ones, what is this but to ſubſtitute fiction in the place of truth, and to adopt the wiſdom of men inſtead of the wiſdom of GOD? If man is ever to be cured, he muſt know and feel his diſtemper, and if he is ever to be recovered and reclaimed, he muſt be acquainted, deeply acquainted, with his FALL.

The ſame word is alſo a mirror, in which we may ſee GOD's glory. If we look for ourſelves in it, we ſhall ſee what we are, as a man beholds his natural face in a glaſs; if we look for GOD in it, we ſhall ſee what He is. When

Moſes deſired to ſee His glory, He cauſed his goodneſs to paſs before him. Hence it ſhould appear, that his glory conſiſts in his goodneſs, in the character which he ſuſtains as GOD our SAVIOUR—in his kindneſs and philanthropy, or love towards men. A love, which induced him to become man in the perſon of JESUS CHRIST, and in our nature and likeneſs to live and die, to riſe again, to aſcend into heaven, and there to intercede for his faithful people.—A love, which induced him to ſend his ſpirit to quicken us together with CHRIST, that having been juſtified freely by his grace, we might be born again of water and of the Holy Ghoſt; and ſo become, or rather *be*, heirs according to the hope of eternal life: that is, have the exiſtence and nature of thoſe, who are to be ſons and daughters of the Almighty, to live with him for ever in his preſence, and at his right hand, and to be made happy in the love of the Father, Son, and Holy Spirit, flowing to the loſt ſinners of mankind, not through any works which they have done, but through JESUS CHRIST, our SAVIOUR.

Theſe are the proper topics of Chriſtian preaching, and noble topics they are: how far ſuperior to any thing and every thing that can be put in their ſtead! They are the means by which GOD is brought to men, and men are brought

brought to God; by which righteouſneſs, and true holineſs, with every good word and work, are promoted amongſt us. And this leads to the ſecond particular, namely, the effects which a Chriſtian miniſter may and ought to expect from the uſe of them.

Theſe things I will that thou affirm conſtantly, διαβεβαιουσθαι, to be confirmed in them thyſelf; to eſtabliſh, ſtrengthen, and ſettle others in the belief of them, to "ſet thy face like a flint, "and ſtand as a defenced city, an iron pillar, "and a brazen wall," in maintaining them, that, (ἱνα) "in order that they which have "believed in God, might be careful to main-"tain good works."

As every man of God is zealous of good works, ſo in the ſcripture he is thoroughly furniſhed unto them. Whoever would have fruit muſt firſt plant the tree which is to bear it; and whoever would have the world filled with the fruits of righteouſneſs, muſt take care to be a preacher of that righteouſneſs which is to produce them. *That* righteouſneſs is "the "righteouſneſs of God, which is revealed in "the goſpel from faith to faith, as it is written, "the juſt ſhall live by his faith." The apoſtle in the text obſerves the due order and courſe of things, that they which have "believed in "God might be careful to maintain good

" works." Firſt believe, and then do; we know of no other principle which has wrought any good, ſince Adam was created, but the faith of GOD's operation. " For without faith " it is impoſſible to pleaſe GOD." Faith in GOD his Creator would have kept man upright, and faith in GOD his SAVIOUR muſt raiſe him when fallen. We belong to a church, which affirms, that " we are accounted righteous " before GOD, only for the merit of our LORD " and SAVIOUR, JESUS CHRIST, by faith, and " not for our own works or deſervings: and " that we are juſtified by faith only, is a moſt " wholeſome doctrine, and very full of com- " fort. That good works are the fruits of " faith, and follow after juſtification; that they " cannot put away our ſins, or endure the " ſeverity of GOD's judgment; yet are they " pleaſing and acceptable to GOD in CHRIST, " and do ſpring out neceſſarily of a true and " lively faith, inſomuch that by them a lively " faith may be as evidently known as a tree is " diſcerned by the fruit: that works done " before the grace of CHRIST, and inſpiration " of his Spirit, are not pleaſant to GOD; and " foraſmuch as they ſpring not of faith in JESUS " CHRIST, nor are done as GOD hath willed " and commanded them to be done, we doubt

" not

" not but they have the nature of ſin*." We ſhould rejoice in being members of a church which is in ſuch perfect concord with apoſtles and prophets. " That they which have be-" lieved in GOD ſhould be *careful*," ſaith St. Paul—that is, as the word may be rendered, might think, ſtudy, or deviſe. Faith ſets people upon thinking; it makes them ſerious and ſober. It leads them to think for themſelves and for others. Acting from this principle, they not only relieve, but *conſider* the poor and needy—their condition, their wants—how their ſpiritual and temporal welfare may be beſt promoted—and how GOD has made them, and put them in the way of the rich, as a charge to which they are to attend.

" Might be careful to *maintain* good works" —that is, as the word ſignifies, to ſtand before them, to be foremoſt, or to excel in the performance of them, or to ſtand before them for their defence, to maintain them as neceſſary and uſeful, as the proper evidences of the Chriſtian faith, by which GOD is glorified, and his light is reflected among the children of men.

It is obvious to remark how much the truths alluded to by the apoſtle, and the faith which

* See the 11th, 12th, and 13th Articles of the Church of England.

comes

comes by hearing them, are calculated to promote good works.—For the tendency of theſe things is to bring us to GOD, as to our Father and Maſter; and then the queſtion is, how we ſhall ſerve and pleaſe Him. We conſider, that whatſoever we have, we received it from Him, and are therefore bound to employ it to his honour, and according to his will. They then "that have believed in GOD," have a conſtant principle aud rule of right, by which they are ready to every good work, diſpoſed to it as to their proper buſineſs, and the great end of their exiſtence.

Again. Of all perſons ſo brought to GOD, it may be juſtly ſaid, "I drew them with the "cords of a man, with the bands of love." Hoſea xi. 4. "Yea I have loved thee with an "everlaſting love, therefore with loving kind-"neſs have I drawn thee." Jer. xxxi. 3. They love GOD becauſe He firſt loved them, and having his love ſhed abroad in their hearts by the Holy Ghoſt, they find their hearts enlarged and drawn out in love towards their fellow creatures. They do not act, as formerly, as though every one lived for himſelf, and as though charity begun and ended at home—"for none of us," ſaith St. Paul, "liveth to "himſelf, and none of us dieth to himſelf. "For whether we live, we live unto the LORD,

"or

" or whether we die, we die unto the LORD;
" whether therefore we live or die, we are
" the LORD's." Rom. xiv. 7, 8. And again he ſaith, " We then that are ſtrong ought to
" bear the infirmities of the weak, and not to
" pleaſe ourſelves. Let every one of us pleaſe
" his neighbour for his good to edification.
" For even CHRIST pleaſed not himſelf, but as
" it is written, the reproaches of them that
" reproached thee fell on me." Rom. xv. 1, 2, 3. The ſame apoſtle ſays to the Philippians, " Look not every man on his own things, but
" every man alſo on the things of others;" and he exhorts the Epheſians " to labour,
" working with their hands that which is
" good," not merely that they may get for themſelves, but " that they may have to give
" to him that needeth." Thus it is that faith operates to deſtroy ſelf, and to reſtore GOD and our neighbour to their proper place in our affections.

Again, to thoſe who are thus brought to GOD, mercy muſt be peculiarly ſweet, and miſery muſt recommend itſelf with peculiar force. They themſelves are monuments of mercy, they have obtained it, and are ſaved by it. And if the miſeries of others have been brought upon them by their ſins, ſo have their own, by ſins, which they have felt, lamented, and

and repented of before GOD. How cogent to ſuch is their maſter's expoſtulation, "Oughteſt "not thou to have pity on thy fellow-ſervant, "even as I had pity on thee? Bleſſed are the "merciful for they ſhall obtain mercy."

Once more. They who have believed in GOD will be ready to every good work, becauſe they want what they can ſpare for no other purpoſe. They have "overcome the world," and "are quickened together with CHRIST," and "raiſed up together with him to ſit in "heavenly places." It is to be lamented, that perſons, placed in ſuperior ſtations, and qualified to do the moſt good by their rank or wealth, are the leaſt diſpoſed to do it by their habits or inclinations. They want all their money and their time for their pleaſures; and living in a conſtant round of diſſipation, they know nothing of miſery but by the name. So great are their calls for the ſports of the country, and the diverſions of the town, that they have nothing left for the relief of the poor. A Chriſtian has no wants of this kind; he is above and beyond them; he is in the purſuit and enjoyment of pleaſures infinite and inconceivable; and while he has a heart to give to him that needeth, he finds that he has more to ſpare for every object of diſtreſs that comes before him.

How

How excellent a thing is the word of truth in the goſpel! how wonderfully calculated to promote GOD's glory and man's happineſs! and how juſtly does the apoſtle aſſert the excellency as well of the means as of their effects, when he ſays in the laſt clauſe of the text, "theſe things are good and profitable unto "men."

Theſe words may be referred either to the faithful ſaying, and the things which Titus was to affirm conſtantly, or to the good works, which ariſe from the reception of them. They may be applied with equal propriety to both. For to give meat to the hungry, and drink to the thirſty, to clothe the naked, to viſit the ſick and the priſoners, to ſhew kindneſs to the leaſt of our race, to reſcue children from ignorance and poverty, and to teach them ſuch things as will make them uſeful in this life, and happy in another; Theſe ſurely are good works, intrinſically good, always good, and profitable unto men. They are works, which, having been done upon Chriſtian principles, ſhall be acknowledged by CHRIST himſelf at the great day of his appearing; and having been admitted by Him as the fruits of righteouſneſs, they ſhall follow the righteous into life eternal. Matt. xxv. 35, 46.

Theſe

Theſe works are good and profitable in another reſpect, as they are pure, honeſt, truly honourable, ſuited and creditable to the Chriſtian profeſſion, as its proper ornaments, and beſt recommendations. "Let your light ſo ſhine "before men, that they may ſee your good "works, and glorify your Father who is in "heaven." Matt. v. 16. Chriſtians may be every where ſpoken againſt, but they are commanded "not to render evil for evil, or railing "for railing," but, "by well-doing, to put "to ſilence the ignorance of fooliſh men; to "have their converſation honeſt among the "Gentiles, that whereas they ſpeak againſt "them as evil doers, they may by their good "works, which they ſhall behold, glorify "GOD in the day of viſitation." Theſe things are good and profitable unto men.

If ſuch are the things themſelves, the doctrines which lead to them, and which only lead to them, are good and profitable alſo. Let us confine ourſelves to the doctrines alluded to in the text, which are the principal topics of Chriſtian preaching; ſuch as our fall in Adam, and our recovery by JESUS CHRIST, the poverty and wretchedneſs of the human nature, the riches and glory of the divine grace. It cannot be good or profitable unto any man to be miſtaken, eſpecially in ſo important a point as his own

own character and condition; to ſuppoſe himſelf righteous when he is guilty; ſafe, when he is loſt; alive, when he is dead; wiſe, when he is a fool; and ſomething, when he is nothing in the ſight of GOD. Errors of this ſort cannot be good; but a right knowledge of ourſelves, of what the judge of all the earth has pronounced concerning us, a knowledge acquired NOW, *in the accepted time*, and NOW *in the day of ſalvation*, how good and profitable is it! how far better than have it all to learn in the day of judgment, and to know it only in hell, "where the worm "never dieth, and the fire never goeth out," and of courſe, where there is no hope, no remedy, no redemption.

And if it be good to know our diſeaſe, it muſt be good alſo to know the cure of it: which is to be looked for in the kindneſs and philanthropy of GOD our Saviour. To be taught the methods of his grace, his ſalvation of ſinners by JESUS CHRIST, his juſtification of the ungodly by the righteouſneſs and blood of his dear Son, the ſanctification of his elect people by the influences of his Spirit, by which they are born again and renewed daily, and ſo made, or conſtituted heirs of GOD and joint heirs with JESUS CHRIST—theſe things are good and profitable unto men; ſo good and profitable, that, in compariſon with them, all

others

others appear trifling and inſignificant, mean and contemptible. For, after all, "what ſhall "a man be profited, if he gain the whole "world, and loſe his own ſoul?" What muſt be the reflections of a dying perſon, who has lived only for this world, without any view to another? He can only lament that he has purſued nothing which is really good and profitable unto men. While they, on the other hand, who have attended to the things which Titus is exhorted to affirm conſtantly, who have believed in GOD, and have been careful to maintain good works, ſhall have the moſt pleaſing retroſpects, and the brighteſt proſpects in the time of their departure, and ſhall have reaſon to rejoice, in that they have followed things, of which the goodneſs and the profit are infinite and everlaſting.

If theſe things are ſo good and profitable unto men, it is meet, right, and our bounden duty, to tranſmit them to our poſterity; and to take every poſſible care that the riſing generation be inſtructed in them. It is a pleaſing reflection, that there is hardly a pariſh in this metropolis and its vicinity, or any conſiderable town in England, which has not ſchools ſupported by charity, for the children of the poor. And it is a ſtill more pleaſing reflection, that the daring zeal of infidels and atheiſts, to propagate

pagate the ſeeds of irreligion and vice, and to train up youth to every thing that is barbarous, horrid, and deteſtable, hath provoked the zeal of many in this country, to extend ſuch proviſions for religious teaching, by the moſt uſeful inſtitutions of Sunday Schools, and ſchools of induſtry added to them. In this noble work, the clergy and laity have gone hand in hand, and ſome female characters have taken the lead, who are deſervedly conſidered as the ornaments of their ſex, and the delights of their times. "Children ariſe up, and call them bleſſed;" and ſay to every ſuch daughter of the Almighty, "Many daughters have done virtuouſly, but "thou excelleſt them all." Prov. xxxi. 28, 29.

An inſtitution of this ſort is now recommended to your attention and bounty, an inſtitution known by the name of *St. Anne's Society*, eſtabliſhed in the year 1709, for the purpoſe of clothing and educating thirty boys and thirty girls. Their number is now increaſed to one hundred; forty boys of whom are wholly maintained, clothed, and educated, in a houſe taken for that purpoſe, at Peckham, in Surry; and the Society mean, if their finances will admit, to provide ſuch an aſylum for girls alſo. This circumſtance is a particular recommendation of this charity: for it is often to be lamented, though it cannot be avoided, that all

which is learned at ſchool, is unlearned in the ſtreets or at home; but here they are ſequeſtered and ſecured from the contagious influences of bad advice and bad example. The benefit of ſuch a reatreat appeared to this Society in the inſtance of a boy, who was deemed almoſt incorrigible; he had gone ſuch lengths in wickedneſs, as to threaten to deſtroy himſelf. His mother entreated for him, the truſtees had patience with him, and removed him to the country ſchool. It pleaſed GOD to bleſs the means here uſed for his reformation, and he came out of it a ſincere follower of CHRIST, and an uſeful member of ſociety. You will conſider, that the preſent dearneſs of proviſions muſt increaſe the expence of ſuch charities as theſe. And you will think, no doubt, if you are rich in this world, and in good works alſo, that the ſame diſtreſſes of the times, which require temperance and moderation in the ſupply of your own wants, call upon you for an extended liberality in relieving the wants of others. Deny yourſelves every thing, deny the poor nothing.—We hear much of advantageous loans, but which of them is ſo advantageous as that propoſed in the bible? "He that hath pity upon "the poor, lendeth unto the LORD; and that "which he hath given, will he pay him "again." Prov. xix. 17. "An hundred fold

"in

" in this life, and in the world to come, life " everlaſting."

I might ſay much to you in favour of charity ſchools, were I addreſſing you merely as lovers of your country and of your fellow-creatures. But I hope that I may addreſs you as chriſtians; and as a chriſtian preacher, I muſt draw all motives to charity, from the *faithful ſaying*, and *the things* which St. Paul would have Titus *to affirm conſtantly:* that is, from the *principles of the doctrine of Chriſt*; and I look up to his Spirit for their proper influences upon your minds this day.—If theſe things are not good and profitable unto you, I am not likely to ſay any thing that would induce you to ſeek the profit of others. If they are good and profitable, I need not ſay any thing; for " you yourſelves are taught of " GOD to love one another." Let then " the " love of CHRIST conſtrain you;" let this dictate to you upon the preſent occaſion, I aſk no better a collection than it will raiſe. I have only to beg of you, to give heartily, to give handſomely, to give freely—to give, as GOD giveth, for CHRIST JESUS's ſake—to whom with the Father, and the Holy Ghoſt, be glory for ever. *Amen.*

AN

ADDRESS

FROM A

CLERGYMAN

TO HIS

PARISHIONERS.

Ισθι εν αυτοις. BE IN THESE THINGS. 1 TIM. IV. 15.

BE INSTANT IN SEASON, OUT OF SEASON, REPROVE, REBUKE, EXHORT, WITH ALL LONG-SUFFERING AND DOCTRINE. 2 TIM. IV. 2.

PUBLISHED IN THE YEAR 1785.

PREFACE.

THE following pages were drawn up for the uſe of a large Pariſh near London, but as they contain matters of a like importance to every pariſh and every perſon, they are, therefore, publiſhed with a view to promote the general good. They pretend to nothing new or ingenious; but aim only at the revival of the good old truth of GOD, as it hath ſtood for ages in the Bible, and as it hath been eſtabliſhed for more than two centuries in the pure and reformed Church of England. They are put into your hands, Reader, with my prayers, that GOD would write his truth upon your heart, if you are acquainted with it; that He would give you more grace to believe and enjoy it, if you are ignorant of it; that He would ſtir you up "to "ſtand in the ways and ſee, and to aſk for the "old paths, where is the good way, and "walk, therein, and thou ſhalt find reſt unto "thy ſoul*."

* Jer. vi. 16.

AN

ADDRESS, &c.

IT is impoſſible to have been ten years your Miniſter, and not to have obſerved the general neglect of thoſe holy things in which I am ſent to miniſter among you; a neglect, which I cannot but obſerve with concern, not as it is inſulting to myſelf, but as it is diſhonouring GOD, and conſequently bringing upon yourſelves ſwift deſtruction: for GOD's rule of proceeding is invariable, "them that honour "me I will honour, and they that deſpiſe me, "ſhall be lightly eſteemed *."

Having "received a miniſtry of the LORD "JESUS, to teſtify the Goſpel of the grace of "GOD †," and having been ſet over you for this very thing, it is the firſt object of my life to converſe among you in this particular

* 1 Sam. ii. 30. † Acts xx. 24.

character,

character, to be known "whoſe I am, and "whom I ſerve," both publickly in the church, and privately from houſe to houſe, as occaſion ſhall require. Your forgetfulneſs of the Sabbath-day to keep it holy, by aſſembling together in the houſe of GOD, as it deprives me of one mode of diſcharging my duty, ſo does it deter me from attempting the other: and, indeed, had I acceſs to every perſon among you in the name of a ſervant of JESUS CHRIST, I could rarely avail myſelf of that acceſs, by reaſon of other numerous duties in a populous pariſh, and the neceſſary retirement for ſtudy meditation and prayer, in order to perform the public functions of a Miniſter.

As things are in this, and perhaps every other large pariſh in the kingdom, particularly in and about the Metropolis, there ſeems no way left for me, but by an epiſtolary addreſs of this kind, to remind many among you of the things which belong to your everlaſting peace, and to my office as your Paſtor. I beſeech you, therefore, to hear me patiently.

Believe me when I aſſure you, that my motive for writing is love, the love of GOD and the love of you; and that the one deſign of this tract is to "tell you words by which you may "be ſaved *;" not the words which man's wiſ-

* Acts xi. 14.

"dom

" dom teacheth, but which the Holy Ghoſt " teacheth *." They are to be found " in the ſcripture given by inſpiration of GOD," which, " as the goſpel of his grace," and as " his " power unto ſalvation †," is both the record and conveyance of life to every one that believeth. This moſt valuable book is in your hands as well as in mine, and is unprofitable, either becauſe it is not heard, or becauſe it is " not " mixed with faith in them that hear it ‡." That we do not hear is certainly our fault, and that we do not believe is becauſe we do not hear; for " faith cometh by hearing, and " hearing by the word of GOD §." In order to hear, read, and ſearch the Bible with profit, it is requiſite that we be earneſt and ſincere in our enquiry, that we wiſh to be informed and influenced by it; in ſhort, that we hear, read, and ſearch it, " not as the word of men, but " (as it is in truth) the word of GOD ‖ :" that is, not as a human compoſition, entertaining for the moment, but as a divine law, " convert- " ing the ſoul ¶."

A book of this kind muſt be the ſubject not of opinion and debate, but of implicit reſignation and obedience; becauſe whatever we think

* 1 Cor. ii. 13. † Rom. i. 16. ‡ Heb. iv. 2.
§ Rom x. 17. ‖ 1 Theſſ. ii. 13. ¶ Pſal. xix.

of

of it, it must be right, and however we may try to forget or evade it, it must stand for ever. That it is not understood by all who read it, is true; but the reason is, because it is not received as "the word of GOD." It would be extraordinary indeed, if "the wisdom which "is from above," could accommodate itself to that which is "earthly, sensual, devilish *;" as extraordinary, as that light should commune with darkness, instead of operating to drive it away. The dark place is not the word of prophecy, but the mind of man; which upon the entrance of sin into the world, became the seat of the prince of darkness, who, "as the GOD "of this world, and the spirit that now work-"eth in the children of disobedience, hath "blinded the minds of them that believe not, "lest the light of the glorious gospel of "CHRIST, who is the image of GOD, should "shine unto them †." The nature of GOD and the nature of the old Adam being so directly opposite, it is impossible that the "natural "man should receive the things of the Spirit "of GOD, they are foolishness unto him, nei-"ther can he know them, because they are "spiritually discerned ‡:" Therefore by receiving the Bible as the "word of GOD," we

* James iii. 15. † 2 Cor. iv. 4. ‡ 1 Cor. ii. 14.

mean

mean receiving it with an impreſſion that we have no faculties to diſcern it, no affections to deſire it, and that we want the ſame ſpirit which inſpired it, as the "ſpirit of truth to "lead us into all truth," as the "ſpirit of "faith" to enable us to prove the truth of it; and as the "ſpirit of power" to make its working effectual: and if there is any meaning in thoſe words of CHRIST, in which he promiſes to ſend this ſpirit as the comforter, who is to be with us for ever; this is the inſpiration, which conſtitutes the church of GOD, and each individual member of it, unto the end of the world. In conformity to theſe words of CHRIST, which are to be found in all the evangeliſts, and particularly in the xivth, xvth, and xvith chapters of St. John's goſpel, the Apoſtles affirm, that "if any man have not the ſpirit of CHRIST he "is none of his"—that "as many as are led "by the ſpirit of GOD they are the ſons of "GOD *"—that "no man can ſay that JESUS "is LORD but by the Holy Ghoſt †;" and "hereby know we that he abideth in us by the "ſpirit which he hath given us ‡."

Marvel not then, reader, "that I ſay unto "thee, ye muſt be born again §." I put the Bible into your hand, that you may know

* Rom. viii. 9, 14.
† 1 Cor. xiii. 3.
‡ 1 John iii. 24.
§ John iii. 7.

the

the ground which I take, the weapon with which I fight, and the ſource from which I draw every argument for your conviction, comfort, and edification; and putting it into your hand as the word of GOD, "marvel not that I "ſay unto thee, ye muſt be born again." This is the firſt and great act of GOD, by which we are brought into the ſpiritual world, made capable of living by the food deſigned for its ſupport, and of learning the wiſdom deſigned for its ſalvation. "That which is born of the "fleſh is fleſh," and conſequently fitted for the functions of animal life, "that which is born "of the ſpirit is ſpirit," and conſequently fitted for the functions of ſpiritual life. This new birth therefore, or new creation, lies at the root of all practical religion: till this operation of GOD take place, there is a veil upon the heart which excludes the light, ſo that the truth itſelf, as it is revealed in the ſcripture, cannot enter. This veil remains untaken away, till the power or ſpirit of CHRIST reſt upon us, in whom, as in the ſecond Adam, "we are a new "creation, old things are paſſed away, behold all things are become new *." By which new creation, we mean, not a change of form or countenance, but of heart, ſpirit, mind, conduct,

* 2 Cor. v. 17.

character,

character, ſuch as the Holy Ghoſt deſcribes, by "being renewed in knowledge, after the image "of GOD that created us *;" and as GOD is a Spirit, it is "being renewed in the Spirit of "our minds, and putting on the new man, "which after GOD is created in righteouſneſs "and true holineſs †."

That which qualifies us to underſtand and enjoy the ſcripture, is "the Spirit of wiſdom "and revelation in the knowledge of CHRIST; "the eyes of our underſtanding being en-"lightened, that we may know what is the "hope of the calling of GOD, and what the "riches of the glory of his inheritance in the "ſaints, and what the exceeding greatneſs of "his power towards them that believe, ac-"cording to the working of his mighty power, "which He wrought in CHRIST JESUS, when "He raiſed Him from the dead, and ſet Him "at his own right hand on high," a power "which quickens us together with CHRIST, "and raiſes us up together with Him to ſit in "heavenly places in Him ‡." When this is the caſe we are one with CHRIST; which is the very ſituation we muſt be in, if we would be delivered from the wrath of GOD, and live in his favour here and for ever. Then "the

* Col. iii. 10. † Epheſ. iv. 23, 24.
‡ Epheſ. i. 17, &c.

"ſame

" ſame mind which was in CHRIST will be in " us alſo;" the ſame law, which was written upon his heart, will be written upon ours alſo; the ſame will and work of his heavenly Father, which it was " his meat and his drink to do " and to finiſh," will exerciſe and delight us alſo; and then we ſhall know that we are the children and people of GOD by the fulfilment of his promiſes; " A new heart will I give " them, and a new ſpirit will I put within " them, and I will write my word upon their " hearts and my law in their inward parts, and " they ſhall know me from the leaſt of them " unto the greateſt, for I will be merciful to " their unrighteouſneſſes, and their ſins and " iniquities will I remember no more *." This is " the good work of GOD which He begins " and performs until the day of JESUS " CHRIST †," in all that are partakers of his grace, and have fellowſhip in the goſpel: and as GOD is the Judge of all the earth, ſo we may be ſure, that when He is exalted in judgment, He will acknowledge no work, no law, no way to heaven but his own. " Every " branch that my heavenly Father hath not " planted ſhall be rooted up ‡." " They ſhall " be called trees of righteouſneſs, the branch

* Jer. xxxi. Ezek. xxxvi. Heb. viii. &c. † Phil. i. 6.
‡ Matt. xv. 13.

" of

" of my planting, the work of my hands, " that I may be glorified *."

As a creature then, who am to give an account of myſelf to my Creator, who have the revelation of his will before me, and am to exiſt for ever with GOD in happineſs, or without GOD in miſery; my grand concern is to know how I am to live, die, and riſe again in the knowledge and love of GOD; whether I am his " workmanſhip created in CHRIST JESUS " unto good works, which GOD hath before " ordained that I ſhould walk in them †;" in ſhort, whether I am " doing the will of GOD " from the heart," and ſo formed by his grace upon earth, as to be fit for his glory in heaven.

We cannot err in enquiries of this ſort, becauſe the *ſcripture* is given us for this very purpoſe; informing us what GOD is, as far as He has been pleaſed to reveal Himſelf, and what GOD does for and in all them that are ſaved; ſo that nothing can be more " ſure than the " word of prophecy," it carries its own evidence and conviction with it; and whereſoever it is underſtood, or " mixed with faith in them " that hear it," it is a hiſtory of our own experience, or of the great things which GOD hath done for our ſouls. With ſuch a teſt be-

* Iſaiah lx. 21. lxi. 3. † Epheſ. ii. 10.

fore us there can be no fear of enthuſiaſm; we are not left to meaſure ourſelves, or to judge of our ſtate by the flights of fancy, or ſallies of imagination, but by "the words of truth and "ſoberneſs," the clear and determinate deciſions of infinite and unerring wiſdom: and all that they, who "labour among you, and ad-"moniſh you in the LORD," have to wiſh of you is, that inſtead of being all in an uproar, like the "city of Theſſalonica" of old, without examining the "ſtrange things which may be "brought to your ears," you would imitate the more temperate conduct of the "Bereans, who "were more noble, ευγενεςεροι," better bred and better taught "than thoſe of Theſſalonica, in "that they received the word with all readineſs "of mind, and ſearched the ſcriptures daily "whether theſe things were ſo. Therefore "many of them believed *." The ſame cauſe will produce the ſame effects unto the end of the world.

As the inſpired book is the inſtrument in the work of ſalvation, ſo the agent is the Spirit of truth, its inſpirer: and when CHRIST promiſed to ſend Him into the world, He at the ſame time pronounced the certain and conſtant effects of his coming; "and when He is come He

* Acts xvii.

"ſhall

" ſhall reprove the world of ſin, and of righ-
" teouſneſs, and of judgment; of ſin, becauſe
" they believe not in Me; of righteouſneſs
" becauſe I go to the Father, and ye ſee me
" no more; of judgment, becauſe the prince
" of this world is judged *." I call theſe the conſtant and certain effects of his coming, becauſe it is ſaid, He ſhall convince the " world" of them: an expreſſion which admits of no limitation to any particular period or people, but includes all that ſhall be taught of GOD as children of a Father. And this divine teaching is eſſential to the formation of every chriſtian; " It is written in the prophets, and they ſhall " be all taught of GOD; every one, therefore, " that hath heard and learned of the Father " cometh unto Me †." As it is neceſſary then for my eternal happineſs, that I ſhould be under divine teaching, ſo is it eaſy to aſcertain whether I am ſo; it is only to aſk whether I am acquainted with " ſin, righteouſneſs, and judg-
" ment." A few hints on each of theſe topics may lead to this important diſcovery.

As the firſt ſtep towards a cure is to know the diſorder, ſo the firſt ſtep towards ſalvation is to be acquainted with " ſin:" a leſſon ſo hard to learn, and ſo much to be attended to, that

* John xvi. 8. † John vi. 45.

the Apoſtle calls upon his " brethren" to " ex-
" hort one another daily whilſt it is called to
" day, leſt any of them be hardened through
" the deceitfulneſs of ſin *." The " Serpent
" that beguiled us, was more ſubtle than any
" beaſt of the field," and at firſt inſinuated himſelf into our affections, by perſuading us, that the very thing which degrades and deſtroys, was to adorn and exalt our nature. He has been carrying on the cheat from that time until now, and endeavouring by lies to counteract the commandment of God, which is according to truth, and by which " ſin becomes exceeding
" ſinful †." Hence wiſe men after the fleſh, who are ſtiled " fools" by the Spirit, " make a
" mock at ſin ‡;" treat the apprehenſion of it as a vulgar error or ſuperſtitious deluſion, and the ſalvation from it of courſe as a cunningly deviſed fable: hence thouſands and ten thouſands " take their eaſe, eat, drink, and are
" merry" under the wrath of God, the curſe of his law, and the ſentence of death; whilſt others of a more decent caſt, " daubed with the
" untempered mortar §," of what paſſes in the world for religion and virtue, are truſting in themſelves that they are righteous; inſtead of going to " Him," who comes into the world to

* Heb. iii. 13.
† Rom. vii. 13.
‡ Prov. xiv. 9.
§ Ezek. xiii. 10, &c. xxii. 28.

ſeek

ſeek and to ſave the ſinner. We can be ſuperior to theſe impoſitions only by divine teaching; and the divine law is given for this purpoſe, for "by the law is the knowledge of ſin *," the "law entered that the offence might abound †;" that "by it ſin might become exceeding ſinful."

It was by this method that the Apoſtle Paul was reproved of ſin. He ſays of himſelf, "without the law ſin was dead," it was quite forgotten as a dead man out of mind. "I was "alive without the law once, but when the "commandment came, ſin revived and I "died ‡." So he became acquainted with ſin: "The law which is holy, and the command-"ment which is holy and juſt and good," ſerved as a ſtrait rule by which he might aſcertain his own deformity, and the power of divine truth to ſearch "the inward parts which are very "wickedneſs," extorted from him the confeſſion, "the law is ſpiritual, but I am carnal, "ſold under ſin §." Then all his confidence in the fleſh was over; though "circumciſed the "eighth day," of "the ſtock of Iſrael, of the "tribe of Benjamin, an Hebrew of the He-"brews, as touching the law a Phariſee, con-"cerning zeal perſecuting the church, as touch-"ing the righteouſneſs which is in the law

* Rom. iii. 20. † Rom. iv. 20.
‡ Rom. vii. 9. § Rom. vii. 14.

" blameleſs, he counts all loſs for CHRIST, and " ſuffers the loſs of all that he may win him *." " Thus the law was his ſchoolmaſter to bring " him to CHRIST, that he might be juſtified " by faith †;" it ſhewed him by a rigid and ſevere diſcipline the ſin which made ſuch a Saviour neceſſary; it convinced him that there could be ſalvation in none other, " that he " could not be juſtified but only" (εαν μη to the utter excluſion of every other way) " only by " faith of CHRIST ‡;" and of courſe, that as CHRIST is the one and ſure way to GOD, ſo unbelief in CHRIST is the ſin that muſt ſeparate between us and GOD for ever and ever: herein is the ſaying true, " He ſhall convince the " world of ſin, becauſe they believe not on " me:" and every one who knows what it is to be a ſinner, that is, who is taught of GOD to know himſelf, will never reſt ſatisfied but with that faith, by which he is one with CHRIST as his head, ſurety, and repreſentative, who lived, died, and roſe again for him υπερ αυτε, in his place and ſtead upon earth, and who ever liveth to make interceſſion υπερ αυτε § for him, as repreſenting him in heaven. And

* Phil. iii. † Gal. iii. 24. ‡ Gal. ii. 16.

§ See Raphelius on Rom. v. 6, 7, 8.——" He has abun- " dantly demonſtrated, ſays Doddridge on the ſame paſſage, that

And this is the faith which the Apoſtle deſcribes, when he ſays, "I am crucified with "CHRIST; nevertheleſs I live, yet not I, but "CHRIST liveth in me; and the life which I "now live in the fleſh, I live by the faith of "the Son of GOD, who loved me and gave "himſelf for me *."

CHRIST crucified, thus ſet before the eyes of the reproved ſinner, will become a wonderful and delightful object of contemplation; and the knowledge of Him, whilſt it comforts and ſaves on the one hand, will be producing deeper convictions of ſin on the other: in the ſufferings of the innocent we may read the crimes of the guilty; and ſin muſt appear to be ſin indeed, when it is viewed as cauſing ſuch agonies to the Son of GOD, and requiring ſuch for its expiation. As "the law of the Spirit of life" prevails in our minds, we ſhall perceive its oppoſite the law of ſin in our members ſtriving for the maſtery, "the fleſh luſteth againſt the Spirit, "and the Spirit againſt the fleſh †." And being forced to cry from the knowledge of ſelf,

"that υπερ ημων απεθανε, ſignifies he died in our room and "ſtead. Nor can I ever find that αποθανειν υπερ τινος has "ever any other ſignification than that of reſcuing the life of "another, at the expence of our own." The ſubſtitution of CHRIST in the ſinner's place is the peculiarity, the glory of the Chriſtian Syſtem.

* Gal. ii. 20. † Gal. v. 17.

" O wretched man that I am!" we ſhall find ourſelves every day more indebted to the GOD of all grace, and more thankful for " CHRIST " JESUS the LORD."

The world therefore will appear " to be lying " in wickedneſs *," becauſe they believe not in JESUS; and proving from day to day the excellency of that " name," by which every ſaved ſinner ſtands whole before GOD, we ſhall be ſtrengthened, ſtabliſhed, ſettled in the perſuaſion, that there is " none other name under " heaven given amongſt men whereby we muſt " be ſaved †." Theſe are the operations of the Spirit in convincing the world of ſin; and as all have ſinned, " were made Κατεσταθησαν " were conſtituted ſinners by the diſobedience of " one man ‡," ſo they are operations which muſt take place in us, ere we can have any reaſon to hope that we are fit for the kingdom of GOD.

Annexed to the reproof of ſin is the conviction of righteouſneſs; that is, that there is ſuch a thing as righteouſneſs; in other words, that the law of JEHOVAH hath been fulfilled, and that there is a righteous man in heaven. This obedience to the law and this righteous character are in vain ſought for among the

* 1 John v. 19. † Acts iv. 12. ‡ Rom. v. 19.

children

children of men: GOD looked down from heaven, to "see if there were any that would "understand and seek after GOD, but they are "all gone out of the way, they are altogether "become unprofitable, there is none that doeth "good, no not one*." In such a state of things, He makes provision himself for the fulfilment of his law. "Behold the days "come, saith the LORD, that I will raise unto "David a righteous branch, and a King shall "reign and prosper, and shall execute judg-"ment and justice in the earth. In his days "Judah shall be saved, and Israel shall dwell "safely; and this is the name whereby he "shall be called, The LORD our righteous-"ness†."

Here is the fulfilment of all righteousness, and the imputation of it to all that believe. In the fifteenth and twenty-fourth Psalms, GOD represents himself as enquiring, "Who shall "ascend into the hill of the LORD, or who "shall rise up in his holy place?" He proceeds to delineate the righteous character, and then, by a striking proclamation, points us to this righteous Branch of his own raising, "Lift "up your heads, O ye gates, and be ye lift up "ye everlasting doors, and the King of glory

* See Rom. iii. and the passages there referred to.

† Jer. xxiii.

"shall

" ſhall come in. Who is the King of glory? " the LORD ſtrong and mighty, even the LORD " mighty in battle. Lift up your heads, O " ye gates, even lift up ye everlaſting doors, " and the King of glory ſhall come in. Who " is this King of glory? The LORD of Hoſts, " He is the King of glory."

By comparing theſe ſcriptures together, we may underſtand what CHRIST means, when he ſays of his Spirit, " He ſhall convince the " world of righteouſneſs, becauſe I go to the " Father." He goes as the righteous man, having fulfilled his engagement, " Lo I come " to do thy will;" having " glorified his " Father upon earth, and finiſhed the work " which was given him to do," and now he puts in his claim, " O Father, glorify thou " me with thine own ſelf, with the glory which " I had with Thee before the world was:" a claim which he urges as the Son of GOD, or repreſentative of all his children, " that they " all may be one; as Thou, Father, art in " me and I in thee, that they alſo may be one " in us; that the world may believe that thou " haſt ſent me *." Here is the only way in which we can be convinced of righteouſneſs, or be in poſſeſſion of that, which will juſtify

* See John xvii.

us

us before GOD, and give us an entrance into his kingdom.

And would we but contemplate the character of JESUS more, I am perſuaded we ſhould think much leſs of our own; all our righteouſneſſes would vaniſh before *his*, as the twinkling ſtars before the meridian ſun; and we ſhould ſee the impoſſibility of ſtanding before GOD, but as we are "made righteous by the obedience of one "man JESUS CHRIT." This Paul was convinced of, "when he deſired to be found in "Him, not having his own righteouſneſs which "is of the law, but that which is through the "faith of CHRIST, the righteouſneſs which "is of GOD by faith *." The conviction of this righteouſneſs as our claim and dependance for eternal life is the triumph of grace; it is that act of grace which bringeth ſalvation, and puts us in a ſtate infinitely higher, and infinitely ſafer than we could have been in the firſt Adam, by making us the righteouſneſs of GOD in the "ſecond Adam, who is "GOD and Man in one "CHRIST."

Annexed to the conviction of righteouſneſs is the conviction of "judgment, becauſe the "Prince of this world is judged." That is, that "the Dragon and old ſerpent, called the

* Phil. iii. 9.

"Devil

" Devil and Satan, who deceiveth the whole " world *," is diſarmed of his power and dethroned from his ſeat, uſurped in the ſpirit and nature of man; and this according to the judgment of God, who has condemned and overthrown the enemy. The Apoſtle, writing to the converted Gentiles of Epheſus, is particular in recalling to their remembrance what they were before their converſion; and he tells them, that they " were dead in treſpaſſes and ſins, " wherein in time paſt they walked according to " the courſe of this world, according to the " Prince of the power of the air, the ſpirit " that now worketh in the children of diſobe- " dience †:" repreſenting hereby the power of the Prince of this world, who has a two-fold influence on the children of men: He rules them by the " law of ſin in their members ‡:" that is, the governing principle of ſin which has the force of a law in their nature: he rules them alſo by the " law of God, which is the " ſtrength of ſin §;" containing a charge and curſe againſt it, and bringing in " the whole " world guilty before God ‖:" in other words, He is " Tempter" and " Accuſer;" and where he cannot perſuade us to commit iniquity with greedineſs, by reaſon " of another law in our

* Rev. xii. 9. † Epheſ. ii. 2. ‡ Rom. vii. 23.
§ 1 Cor. xv. 56. ‖ Rom. iii. 19.

" minds,"

"minds," implanted by the Spirit of GOD, to counteract "the law of sin," he will persuade us, if he can, that we are too guilty to be saved.

Now it is the office of the Spirit of CHRIST, to convince the world that he is judged in both these respects: as "Tempter" he is judged by the life of CHRIST, who, in the days of his flesh, "was tempted in all points like as we "are, and was yet without sin*;" and as "such is both touched with the feeling of our "infirmities, and is able to succour them that "are tempted;" as "Accuser" he is judged by the death of CHRIST, in which he made a full satisfaction to GOD, and answered all the demands of his law; so "blotting out the hand-"writing of ordinances which was against us, "which was contrary to us, and took it out of "the way, nailing it to his cross; and having "spoiled principalities and powers, made a "shew of them openly, triumphing over them "in it†." Here is the judgment, the condemnation, the downfall of Satan, effected by JESUS CHRIST; who, "forasmuch as the chil-"dren were partakers of flesh and blood, him-"self likewise took part of the same, that "through death He might destroy death, and

* Heb. iv. 15. † Col. i. 14.

"him

" him that had the power of death, that is, " the Devil; and deliver them who through " fear of death were all their life-time ſubject " unto bondage *." Therefore when he was going to death, He ſays, " Now is the judg- " ment of this world, now is the Prince of " this world caſt out. The Prince of this " world cometh and hath nothing in Me †."

This conviction of " judgment, becauſe the " Prince of this world is judged," is the comfort and ſupport of all chriſtians. It is by this, that " being delivered from the hands of their " enemies, they are enabled to ſerve GOD without fear, in righteouſneſs and holineſs before " him all the days of their life ‡;" and to wait " for his Son from heaven, even JESUS, which " delivered them from the wrath to come §." Of what uſe was this conviction to St. Paul, when " a thorn in the fleſh, a meſſenger of " Satan was ſent to buffet him?" No matter what the temptation was, He was convinced he had to deal with a vanquiſhed enemy; " for this " I beſought the LORD thrice, that it might " depart from me; and he ſaid unto me, my " grace is ſufficient for thee, for my ſtrength is " made perfect in weakneſs. Moſt gladly, " therefore, will I rather glory in mine infir-

* Heb. ii. 14.
† John xii. 31. xiv. 30.
‡ Luke i. 74.
§ 1 Theſſ. i. 10.

" mities,

" mities, that the power of CHRIST may reſt " upon me *." Here is an inſtance of a tempted perſon, whom the Comforter, ſent by CHRIST, has convinced of judgment; and ſhould the ſame perſon look forward to the great judgment-day, and be tempted to fear any charge which may then be brought againſt them, what a bleſſed conviction is that which John felt, when he ſaid, " and I heard a loud voice ſaying " in heaven, now is come ſalvation and ſtrength, " and the kingdom of GOD, and the power of " his CHRIST, for the Accuſer of our brethren " is caſt down, which accuſed them day and " night before GOD, and they overcame him by " the blood of the Lamb, and by the word of " their teſtimony †."

Such is the work of the Spirit in convincing the world " of ſin, and of righteouſneſs, and " of Judgment."—Convictions, which, however they may be treated by thoſe who never have felt them, are the eſſentials of that chriſtian knowledge and experience, which make us truly happy and wiſe unto ſalvation.

It is plain from the foregoing obſervations, that in true practical religion " JESUS CHRIST " is all in all;" that HE will be glorified by " his own Spirit" in the whole courſe of his

* 2 Cor. xii. 8. † Rev. xii. 10.

teaching.

teaching. Are we to learn ſin? Where are we to learn it, but in the view of CHRIST crucified, to whom the law conducts us, that we may read the guilt and malignity of ſin in the ſufferings required for its puniſhment and expiation? Are we to learn righteouſneſs? Where are we to find it but in the perſon and character of JESUS CHRIST, who is gone to the Father, and is ſitting upon the throne of his glory, "as "the LORD our righteouſneſs;" to diſpenſe "the righteouſneſs of GOD, which is by the "faith of JESUS CHRIST, unto all and upon "all them that believe *." This is GOD's mode of juſtifying ſinners, "for He hath made "Him to be ſin for us who knew no ſin, that "we might be made the righteouſneſs of GOD "in Him †."

Are we to learn judgment? that is, are we to be delivered out of the kingdom of Satan? Where are we to obtain this victory and live in the uſe of it, but in union with CHRIST, who has proved himſelf by his life and death to "be the ſeed of the woman, which was to "bruiſe the Serpent's head ‡?" To hear "CHRIST," therefore, and "to be taught by "Him as the truth is in JESUS," is the whole of godlineſs. "It is putting off the old man,

* Rom. iii. 22. † 2 Cor. v. 21. ‡ Gen. iii. 15.

"which

" which is corrupt according to the deceitful " luſts, and putting on the new man, which " after GOD is created in righteouſneſs and true " holineſs *." Hence you read in the Acts of the Apoſtles of their " teaching and preaching " every where JESUS CHRIST †:" His name was conſtantly in their mouths, and " his name " through faith in his name" did all that was done by their hands. " Whom we preach," ſaith Paul, " warning every man, and teaching " every man, that we may preſent every man " perfect in CHRIST JESUS ‡." This was the one object He aimed at in all his public and private miniſtrations. " I determined not to " know any thing among you, ſave JESUS " CHRIST and Him crucified §." And he reduces all ſaving religion to a ſingle point; " grace be with all them that love the LORD " JESUS CHRIST in ſincerity ‖," and, if any " man love not the LORD JESUS CHRIST, let " him be Anathema ¶."

That which was taught by the Apoſtles, was the ſame which had been taught by all who ever ſpake as they were moved by the Holy Ghoſt from the beginning of the world. " To " Him gave all the prophets witneſs, that " through his name whoſoever believeth in

* Eph. iv. † Acts v. 42. ‡ Col. i. 28.
§ 1 Cor. ii. 2. ‖ Eph. vi. 24. ¶ 1 Cor. xvi. 22.

" Him ſhall receive remiſſion of ſins *:" it was " the ſpirit of CHRIST in them which teſtified " the ſufferings of CHRIST, and the glory " that ſhould follow †:" in ſhort, " the teſti- " mony of JESUS is the Spirit of prophecy ‡;" and " CHRIST" himſelf ſo interpreted the Bible, when " beginning at Moſes and all the pro- " phets, He expounded to them in all the ſcrip- " tures the things concerning himſelf §." Hence it appears, that the leading truth of the inſpired volume is CHRIST JESUS; and the great deſign of it is to bring the ſinners of mankind to " Him, whom GOD hath ſet forth " a propitiation through faith in his blood ‖;" and to whom he hath given " a name which " is above every name; that at the name of " JESUS every knee ſhould bow, of things in " heaven and things in earth, and things under " the earth; and that every tongue ſhould con- " feſs, that JESUS CHRIST is LORD, to the " glory of GOD the Father ¶."

This particular object, which diſtinguiſhes the book of GOD, is the ſtriking character of the book of Common Prayer, according to the uſe of the Church of England; a book inferior only to the Bible itſelf: it is impoſſible to join in its ſervice, and not to feel that we are

* Acts x. 43. † 1 Pet. i. 11. ‡ Rev. xix. 10.
§ Luke xxiv. 27. ‖ Rom. iii. 25. ¶ Phil. ii. 10, 11.

ſinners,

ſinners, and that CHRIST JESUS is the only way to the Father. With reſpect to our ſinful ſtate, the ninth article aſſerts " the fault and " corruption of the nature of every man that " is naturally engendered of the offſpring of " Adam, whereby man is very far gone from " original righteouſneſs, and is of his own " nature inclined to evil, ſo that the fleſh luſt- " eth always contrary to the ſpirit; and, there- " fore, in every perſon born into this world, it " deſerveth GOD's wrath and damnation." In the tenth article, that " the condition of man " after the fall of Adam is ſuch, that He " cannot turn and prepare himſelf by his own " natural ſtrength and good works to faith and " calling upon GOD." With reſpect to the way in which we are to be juſtified and ſaved, it aſſerts, in the eleventh article, that " we are " accounted righteous before GOD, only for the " merit of our LORD and SAVIOUR JESUS " CHRIST by faith, and not for our own works " or deſervings;" and in the eighteenth, that " they are to be had accurſed that preſume to " ſay, that every man ſhall be ſaved by the law " or ſect which he profeſſeth, even though he " be diligent to frame his life according to that " law and the light of nature; for holy ſcrip- " ture doth ſet out to us only the name of " JESUS CHRIST whereby men muſt be ſaved:"

and laſtly with reſpect to that work of the ſpirit we have been ſpeaking of, which makes us wiſe unto ſalvation, and fit for the kingdom of GOD, it aſſerts in the ſeventeenth article, that "they who are choſen of GOD in CHRIST, are "called according to GOD's purpoſe by his "ſpirit working in due ſeaſon; that they, "through grace, obey the calling; that they "are juſtified freely; that they are made the "ſons of GOD by adoption; that they are made "like the image of his only begotten SON JESUS "CHRIST; that they walk religiouſly in good "works, and at length, by GOD's mercy, they "attain to everlaſting felicity *."

Thus have I endeavoured, as briefly as I was able, to ſet before you that "work of the "LORD, for which every good man prays, "that He would revive it, and make it known "in the midſt of the years †;" for which the world itſelf was made and is continued, and for which as "labourers together with GOD," we are bound to contend. I have endeavoured alſo to ſet forth the work of GOD in the words of GOD; and have referred you not only to the ſcripture, as the great ſource and ſtandard of truth, but likewiſe to the doctrines of the

* See Articles of the Church of England, which ſhould be printed in every Common Prayer Book.

† Habak. iii. 2.

eſtabliſhed

eſtabliſhed church, to which you and I profeſs to belong. Conſidering the promiſes which I made, and the inſtructions which I received, both at my admiſſion into orders and inſtitution to my livings, (which you may ſee, if you pleaſe, in the ſervices and forms conſtantly uſed upon ſuch occaſions) I muſt be extremely ignorant of my own profeſſion, or ſomething worſe, (if any thing can be ſo) were I not impreſſed with the love of your ſouls, and urgent in the things which make for their ſalvation: and you muſt renounce the names of Chriſtians and Proteſtants, if you neglect, deſpiſe, and oppoſe the truths, which are the very conſtitutive principles of the one and the other. It is hard, indeed, upon me, that the very ſervices which found a claim for the rewards of my profeſſion, and for a place in your eſteem, ſhould be urged as the reaſons for depriving me of both; but it is much harder upon you, that evil reports of others, or prejudices of your own, ſhould ſo operate, as to keep you out of the way of thoſe things, the importance of which is infinite, becauſe they are eternal: that things of this nature are not countenanced by the faſhion of the world, is what I ſeriouſly lament and readily allow, that they are not countenanced by the word of God and the church of England, is what I never will admit, as long as I have the

Bible and prayer-book before me; for "there "are the books, and there is the religion."

What is it then which keeps you from the houſe of GOD, where theſe things are read and preached upon every ſabbath-day? Is it the name of reproach indiſcriminately given to the great truths of chriſtianity, and to the bold and honeſt defenders of them? Whatever be the cauſe of ſuch conduct, what is the conduct itſelf, but "to reſiſt the Holy Ghoſt*;" to "reject the counſel of GOD againſt your-"ſelves†;" to "deſpiſe the word of the "Holy One of Iſrael‡;" and ſo to give up an eternity of happineſs in compliment to a trifling and dying world, which can do you no good, and which has never yet found an anſwer to the very ſerious queſtion, "What ſhall a man be "profited if he gain the whole world and loſe "his own ſoul§?" But "JESUS CHRIST" can do you good: He has all power in heaven and in earth, and is therefore exalted, that He may have mercy upon you; He has all grace and glory at his diſpoſal, and if you will come to him, that you may have life, He will give you length of days for ever and ever. Need I be aſhamed of my preference for ſuch things as theſe, or of the goſpel which contains them,

* Acts vii. 51. † Luke vii. 30. ‡ Iſ. v. 24.
§ Matt. xvi. 26.

for

for the preaching of which I am certainly your debtor, and of which we know by indiſputable facts, that it "is GOD's power unto ſalvation "to every one that believeth *?"

For myſelf I can ſay, and to the praiſe of the glory of divine grace I ought to ſay it, that however miſerably deficient in preaching and living the goſpel, I have experienced its truth and reality under circumſtances uncommonly trying, and under much obloquy and contempt, which (thanks be to GOD) have been as little regarded, as they have been little deſerved by me. My manner of life for theſe ten years paſt you have known; and to that I refer you as the beſt evidence of my preſent views in writing; they are ſimply theſe:—To conciliate you to myſelf, by convincing you, that I have your beſt intereſts at heart; to my miniſtry, by convincing you that it is rational, eccleſiaſtical, ſcriptural; to CHRIST JESUS my Maſter and LORD, by perſuading you, that He and He only is able to ſave you; and to the word of GOD, becauſe it is "the teſtimony of JESUS." In few words, I ſhall have gained my points, if you will call for my ſervices, ſearch the ſcriptures, attend the church, and hear, read, and judge for yourſelves. Then at leaſt you will be under the

* Rom. i. 16.

means of grace, and in thoſe ways in which GOD uſually meets and bleſſes his people; for the ſucceſs of theſe means we muſt depend upon the ſovereign LORD, who hath appointed them. I therefore "commend you to GOD," as well as "to the word of his grace*." And I pray that the GOD of the ſpirits of all fleſh may direct and ſanctify your hearts, and theſe pages to your edification. I pray for you, that you may be ſaved in the day of the LORD JESUS, and for myſelf, that I may rejoice in the ſame day, that I have neither run nor laboured in vain.

* Acts xx. 32.

A

FAST MONITOR,

DEDICATED TO THE

PARISH AND CONGREGATION

OF

ST. GILES, IN READING.

WHEN YE FAST BE NOT AS THE HYPOCRITES.

A

FAST MONITOR.

DEARLY BELOVED,

IF you are Chriſtians in deed and in truth you know that ſin is the great evil, which is offenſive to GOD, and deſtructive to his creatures; that it provokes the divine wrath and vengeance, bringing ſore judgments upon the earth, and eternal judgment, after death, upon thoſe who live and die in it. You know that JESUS CHRIST, the SON of GOD, was manifeſted to take away ſin, and that none can take it away but this LAMB, provided by GOD himſelf for a burnt offering, ſlain from the foundation of the world in the ſight of Him, who ſeeth things that be not as though they were; foreordained before the foundation of it, and manifeſted in theſe laſt times for you, who by him do believe in GOD, that raiſed Him from the dead, that your faith and hope might be in GOD. JESUS CHRIST hath been evidently ſet forth

forth crucified among you—the word which teſtifies of Him has been nigh to you, and you through grace have believed it—you have called upon Him by prayer and been holpen—you have truſted in Him by faith, and not been confounded—you have turned to GOD from idols, and are waiting for his Son from heaven, even JESUS, who delivereth you from the wrath that now is, and from that which is to come.

Theſe, if we are Chriſtians, are our principles, in which we have been inſtructed, grounded and ſettled by the ſpirit of CHRIST; and it is the deſign of this addreſs to ſtir up your minds to the remembrance of them. They are principles upon which our fore-fathers in faith and patience have acted in their times, and, as followers of them, we muſt act upon the ſame in ours—perilous times, no doubt, full of danger, becauſe they are full of ſin: but for all times there is one faith, and they who are full of it, have nothing to fear in any. "This is the victory that overcometh the world "even our faith; and who is he that overcometh "the world, but he that believeth that JESUS is "the SON of GOD?" 1 John v. 4, 5.

Before us is the king's proclamation appointing a day for a general FAST and humiliation before Almighty GOD, to be obſerved in the moſt devout and ſolemn manner by ſending up

our

our prayers and ſupplications to the divine Majeſty; for obtaining pardon of our ſins, and for averting thoſe heavy judgments, which our manifold provocations have ſo juſtly deſerved; imploring His bleſſing and aſſiſtance on the arms of his majeſty by ſea and land, and for reſtoring and perpetuating peace, ſafety and proſperity to himſelf and to his kingdoms.

Let this proclamation be received upon Chriſtian principles, and there can be no doubt as to the reception it will meet with. What is there in it which believers can reject? Neither the authority from which it comes, nor the exerciſes to which it calls us. Yea, what is there in it which believers will not receive with joy, peace and thankſgiving?

Let us call forth upon the preſent occaſion, that faith, by which we profeſs to live; and let us try, whether it will not detach us from men and meaſures, from party and politicks, and draw us to the living and the true GOD: that we may ſee Him in war, as in one of his ſore judgments, and look to Him, firſt, for its proper effects, and then, for its timely removal.

Intending to preach this year in my other pariſh, I addreſs *you* from the preſs inſtead of the pulpit; that I may leave my teſtimony in a place, where GOD has called me to labour for the good of ſouls, that I may offer to you a ſeaſonable

ſeaſonable token of my great love and eſteem, and that, though abſent in body, I may be preſent with you in ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in CHRIST.

Accept then of this, as of a faſt ſermon, which ſhould turn upon the duties of the day, and the benefits to be expected from doing them. They who have the Bible to read, and faith to receive it, muſt know theſe things, muſt do them, and muſt be bleſſed in their deed.

The prime duty then of this and of every day is

TO TURN UNTO THE LORD.

"Therefore now, thus ſaith the LORD, "turn ye unto me, with all your heart, and "with faſting, and weeping, and mourning." Joel ii. 12. Whatever a Chriſtian, does he will do it heartily, as unto the LORD, and not unto men; and having read in his word the moſt gracious calls to the revolting, the rebellious and backſliding, to turn and return unto the LORD, he will pray for himſelf, for others, and for his country, that there may be a general turning unto the LORD this day.

2. If this is to be called a faſt, it is clearly a duty of it

TO FAST,

That is, to abſtain from food—whether with a total or partial abſtinence, may be left to the diſcretion

diſcretion of believers, and may be determined by their buſineſs in the church, as well as by the known tempers and habits of their mind and body. But, *to abſtain*, is the conſtant duty of thoſe, who, as ſtrangers and pilgrims upon earth, are going to their home and reſt in heaven. They who are well cloathed and fed every day, may do well to conſider, how little things ſo gratifying to the fleſh contribute to the profit of the ſpirit; and how many of their poor neighbours, rich in faith, are ſtrong to bodily labour, and alive to GOD and godlineſs, with the daily proviſion, and ſcarcely that, of bread and water! I need not remind a Chriſtian, that to faſt is not only to abſtain from food, but alſo from fleſhly luſts, which war againſt the ſoul—to feel the want of a SAVIOUR to pardon theſe luſts and ſubdue them, and to ſupply the loſs of them by being Himſelf the food and life of their ſouls. "Can ye make the children of the "bride-chamber faſt, when the bridegroom is "with them? but the days will come when "the bridegroom ſhall be taken from them, "and then ſhall they faſt in thoſe days." Luke v. 34, 35.—a Chriſtian faſt then comprehends the body and the mind; as an outward act, it expreſſes and promotes inward ſorrow and ſanctity.—"When ye faſt, be not as the "hypocrites, of a ſad countenance: for they disfigure

" disfigure their faces that they may appear unto " men to faſt. Verily, I ſay unto you, they have " their reward. But thou when thou faſteſt " anoint thine head, and waſh thy face, that " thou appear not unto men to faſt, but unto " thy Father which is in ſecret, and thy Father, " which ſeeth in ſecret, himſelf ſhall reward " thee openly." Matt. vi. 16. Here our LORD evidently ſuppoſes, that his diſciples will faſt, for He gives them directions how to do it: He teaches them in this, as in every other act of religion, to beware of hypocriſy—the ſeparation of body and ſpirit, of form and power, of the outer and inner man, which GOD hath joined in redemption and worſhip, and ſuch a ſeparation as cauſes the one to belie the other. He teaches them to do it in faith, believing that GOD is, and that He is a rewarder of them that diligently ſeek Him in this and every other ordinance; and in the uſe of the means to look for the promiſed bleſſing, which can only come from our GOD and Father: that He may reward them openly with the ſubjection of their body, the mortification of its members, with ſpiritual and heavenly mindedneſs, ſo eſſential to the peace, comfort, and credit of his children.

Do we want authentic precedents for royal proclamations to faſt? let us read the hiſtories of

of Iſrael and Judah, and we ſhall find abundance. Do we want divine calls to obey ſuch proclamations, let us ſearch the ſcriptures of the prophets, and we have enough. If we want New Teſtament authorities for faſting, we have them in the Acts of the Apoſtles, x. 30; xiii. 2, 3; xiv. 23. and St. Paul, in the ſeventh chapter of his firſt epiſtle to the Corinthians, and the fifth verſe, evidently ſuppoſes it to be a practice of Chriſtians, to give themſelves occaſionally to faſting and prayer.

3. Then another duty of a faſt is

TO PRAY.

This indeed is a Chriſtian's buſineſs every day and every hour of his life, it is the very breath of life in his ſoul; it is, ſaith Biſhop Horne in his Comment on Pſalm lxvi. 17. one gift of GOD; and every other gift is obtained by it. It is never unſeaſonable, and in our greateſt diſtreſs it is the moſt ſeaſonable. Our LORD ſpake a parable to prove that men ought always to pray and not to faint. Luke xviii. 1. His apoſtles call upon us to be conſtant and inſtant in prayer. Is any among you afflicted? here is his remedy, let him pray. James v. 13. We are commanded to pray one for another, for all men, for kings and all that are in authority, &c. We are told of the great avail of effectual fervent prayer, that it ſaves

the ſick, opens and ſhuts heaven, averts national judgments, and brings down national bleſſings. In ſhort there is nothing which GOD gives, and which his people receive, of which it is not written, "aſk and ye ſhall have." And every promiſe comes with its proper ſweetneſs and power, when it comes as an anſwer to prayer. We are furniſhed in the ſcriptures not only with exhortations to pray, but with matter and words of prayer ſuited to every occaſion: we have the prayers of David, Solomon, Elijah, Hezekiah, Daniel, Nehemiah, Jonah, and that of Joel for a faſt, with many others in the Old Teſtament; and we have the wonderful one of our LORD, compriſing in few words all that concerns GOD's glory and our good, with ſome particular ones of the primitive church in the new. And may the ſpirit help our infirmities and enable us to make uſe of them!

The neceſſity of ſaying more upon this head has been happily ſuperceded, by the re-publication of an Earneſt Invitation to the Friends of the Eſtabliſhed Church to join with ſeveral of their brethren, clergy, and laity, in London; in ſetting apart one hour of every week, for prayer and ſupplication during the preſent troubleſome times. This cheap and uſeful little tract is, I believe, in moſt of your hands, and the contents of it, I hope, will be in your practice

practice from eight to nine on every evening of the LORD's day. To this tract let me add another, and recommend it to your notice, viz. a Serious Exhortation to the Inhabitants of Great Britain, with reference to the approaching faſt, by the Rev. Thomas Robinſon, M.A. Vicar of St. Mary's, Leiceſter. The peruſal of this publication would have occaſioned the ſuppreſſion of my own, had it not been for ſome reaſons before mentioned, and for this added to them, that if the teſtimony of one man is good, the teſtimony of two or three may be better.

4. As it is our duty to pray always, and eſpecially upon a faſt, ſo it is our duty whenever we pray, and particularly upon ſuch occaſions as theſe,

TO CONFESS OUR SINS.

And here is employment enough not only for one but for all days. The ſins of our nature—the ſins of our lives—the ſins of our nation—and our public perſeverance in them under the plaineſt chaſtiſements, no arithmetic can count, no language can deſcribe them: of the number of them therefore we may ſay with the pſalmiſt, "they are more than the hairs of our head," and of their heinouſneſs, with the apoſtle, that they are "exceeding ſinful." But what encouragement do we find in the ſcriptures to confeſs them? "My ſon, give glory to the

" LORD GOD of Iſrael, and make confeſſion to " Him." Joſhua vii. 19. " I acknowledged " my ſin unto Thee, and mine iniquity have I " not hid: I ſaid, I will confeſs my tranſ- " greſſions unto the LORD; and Thou forgaveſt " the iniquity of my ſin." Pſalm xxxii. 5. " Only acknowledge thine iniquity." Jer. iii. 13. And, " if we confeſs our ſins, GOD is " faithful and juſt to forgive us our ſins." 1 John i. 9. So that the ſcripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty GOD our heavenly Father, but confeſs them with an humble, lowly, penitent and obedient heart.

5. If we have ſins to confeſs, we have ſo many cauſes

TO BE HUMBLE, TO BE SORRY, TO REPENT.

Sin humbled us at firſt, and therefore never can be thought of without humbling the ſoul. Sin is the parent of ſorrow, and therefore never can be felt without producing it.—Sin can never dwell with GOD, and therefore, except we repent, that is, be renewed in the ſpirit of our minds and reclaimed from it, it will ſeparate individuals from his preſence and nations from his care. I need not remind you of the frequent calls in the ſcriptures to be afflicted and mourn

and

and weep, and of the great encouragements there given to the humble and repenting ſinner. "Seeſt thou how Ahab humbleth himſelf be-"fore me? becauſe he humbleth himſelf "before me, I will not bring the evil in his "days." 1 Kings xxi. 29. "Surely He "ſcorneth the ſcorners, but He giveth grace "to the lowly." Prov. iii. 34. James iv. 6. 1 Pet. v. 5. "Verily, verily I ſay unto you, "that ye ſhall weep and lament, but the world "ſhall rejoice, and ye ſhall be ſorrowful, and "your ſorrow ſhall be turned into joy." John xvi. 20. "Now I rejoice not that ye were made "ſorry, but that ye ſorrowed to repentance, for "godly ſorrow worketh repentance to ſalvation "not to be repented of." 2 Cor. vii. 9, 10. We are aſſured, that "there is joy in heaven "over every ſinner that repenteth," and that "JESUS CHRIST is exalted to be a Prince and a "SAVIOUR, to give that repentance," which fills heaven with joy. Such repentance towards GOD, can be none other than that which is in union with faith towards our LORD JESUS CHRIST. Acts xx. 21. without which there can be no repentance, and if there could, it could be of no avail.—And therefore,

6. It is the great, the eſſential matter, whether we faſt, or eat,

TO BELIEVE.

For, " whatſoever is not of faith is ſin," and, " without faith it is impoſſible to pleaſe GOD." Let us then look for the faſt of faith, the prayer of faith, the confeſſion of faith, the humility, ſorrow, and repentance of faith, all ſpringing from it as the proper fruits of the living tree. And how can we expect the fruit except we firſt plant and cultivate the tree? Whether it be a people or a perſon, acknowledging their vileneſs, repenting of their faults, and crying to GOD for mercy and deliverance, we have but one language of relief and comfort—" Believe " in the LORD JESUS CHRIST," and thou, and thine houſe, and thy country ſhall be ſaved. For to Him " every knee ſhall bow, and every " tongue ſhall ſwear." Iſaiah lxv. 23. Phil. ii. 10. Yea, " all kings ſhall fall down before " Him: all nations ſhall ſerve Him. For He " ſhall deliver the needy when he crieth; the " poor alſo, and Him that hath no helper. " He ſhall ſpare the poor and needy, and ſhall " ſave the ſouls of the needy. He ſhall redeem " their ſoul from deceit and volence: and pre- " cious ſhall their blood be in his ſight. His " Name ſhall endure for ever: his Name ſhall " be continued as long as the ſun: and men " ſhall be bleſſed in Him: all nations ſhall call " Him bleſſed." Pſalm lxxiii.

Here

Here then is a decided way of ſalvation, there is no other in the Bible; and if we would preach or hear to our own or our country's good upon the faſt, we muſt not ceaſe to preach and to hear JESUS CHRIST:" for " to Him give " all the prophets witneſs, that through his " Name, whoſoever believeth in it, ſhall re- " ceive remiſſion of ſins." O then that theſe were believing kingdoms! that falſe philoſophy, that reaſon without revelation, that Socinianiſm, Deiſm and Atheiſm had no footing among us! O that this was a faithful nation; and it would ceaſe to be ſinful: O that this were a faithful people; and they would be eaſed at once of their load of iniquity. We ſhould have as little to fear from the progreſs and threats of the French, as Hezekiah and his faithful ſubjects had from the conqueſts of Sennacherib and the words of Rabſhakeh.

7. Where there is faith, there is hope, and let us conſider it as one of the duties of a Chriſtian faſt

TO HOPE.

And from whence is this ſo likely to ariſe as from tribulations themſelves, when ſanctified and improved? " knowing this, that tribulation " worketh patience, and patience experience, " and experience hope." Rom. v. 3, 4. In all the ſufferings of the preſent time, the apoſtle

tells us, Rom. viii. that we are ſaved by hope, which is not ſeen of courſe, but waited for with patience, and prayed for with the ſpirit helping our infirmities. He tells us in another place, Heb. vi. that, upon the waves of this troubleſome world, we have this hope as an anchor of the ſoul, which entereth within the vail, and is caſt upon JESUS as our forerunner into reſt. We may, we muſt ſorrow as Chriſtians, but not as others which have no hope. Let us then faſt and pray, not in the gloom of deſpair, but in the rays of this heavenly grace; let us remember that our GOD is the GOD of hope, who cauſeth light to riſe up in darkneſs, and putteth his bow in the cloud. Let us look for his tokens of good in the worſt of times, and may He fill us with all joy and peace in believing!

8. Above all let us invite into our ſolemn aſſembly the great grace of charity; all is deformity where ſhe is not, and heaven itſelf is made happy by her charms. "Now abide faith, "hope, charity, theſe three, but the greateſt "of theſe is charity." As no good can be done without it, the Apoſtle exhorts us to do all things with it, and therefore I obſerve, in the laſt place, that it is our duty in prayer and faſting

TO LOVE.

And if the exerciſe of Chriſtian love was ever more needful at one time than another, ſurely

ſurely it muſt be upon the preſent occaſion: when we are called upon to unite againſt the common enemy, ſin; and to contend earneſtly for the common ſalvation, for the faith once delivered to the ſaints. Let us faſt therefore, not for ſtrife or debate, and let us pray every where, lifting up holy hands without wrath or doubting.—Here ſurely are works of love, in which all Chriſtians ſhould join. Where are they, who worſhip GOD in the ſpirit, and rejoice in CHRIST JESUS, who wiſh to have their places of worſhip converted into temples of reaſon! Where are they, who have ever called a ſabbath a delight, and who would exchange the ſeventh day, which the LORD hath bleſſed and ſanctified, for the unhallowed decade or tenth day of man's invention? Where are they, who have drank the old wine from the word of GOD, and can ſtraitway deſire new from the dregs of heatheniſm? Where are they, who have traced upon our mountains the beautiful feet of them, who preach the Goſpel of peace, and would wiſh to trace in the ſame country the feet which run to evil, and are ſwift to ſhed blood? Can we be enamoured with the ſubject, however we muſt admire the picture, ſo finely drawn by the pſalmiſt's pen? "O GOD, the heathen are "come into thine inheritance: thy holy temple "have they defiled; they have laid Jeruſalem

"on

" on heaps. The dead bodies of thy ſervants " have they given to be meat unto the fowls of " the heaven, the fleſh of thy ſaints unto the " beaſts of the earth. Their blood have they " ſhed like water round about Jeruſalem, and " there was no man to bury them. For they " have devoured Jacob and laid waſte his " dwelling place."

Who is there that can dwell with delight on ſuch a ſcene? Let all, who dread it, unite to avert it, and uſe the weapons which GOD hath put into their hands. " O remember not againſt " us former iniquities: let thy tender mercies " ſpeedily prevent us: help us, O GOD of " our ſalvation, for the glory of thy name: and " deliver us, and purge away our ſins for thy " name's ſake. So we that are thy people and " ſheep of thy paſture, will give Thee thanks " for ever, we will ſhow forth thy praiſe to all " generations." Pſalm lxxix.—If GOD ſo loved us, as to give his Son to die for us, his word to call, and his ſpirit to quicken us, we ought alſo to love one another. If the world hate us, as it will do, if we live godly in CHRIST JESUS, we have the more reaſon to love one another. As diſciples of CHRIST under the renewed influence of his new commandment, let us ſtrive to be of one heart and of one ſoul—let us ſet our ſhoulders to the work, and take

our

our country upon them, endeavouring to ſupport and ſave it, not with worldly policy, but with wiſdom and ſtrength and means from above: let us call for them with one mouth, and glorify the GOD who gives them. "There "is one faith, one LORD, one ſpirit," and theſe conſtitute a body, which, in all times, is "fair as the moon, clear as the ſun, and in "times of diſtreſs and danger, terrible as an "army with banners." Canticles vi. 10.

My Chriſtian brother, think on theſe things. Are they not the things of GOD? and is it not much better to ſavour of them, than of the things that be of men? Collect them together againſt the approaching faſt, and try, if they will not employ thee well in it, and afford thee ſuch an anſwer as thou ſhouldſt wiſh to give to a written queſtion: "Wilt thou call this a "faſt, an acceptable day to the LORD?" Iſa. lviii. 5.—If thine anſwer to this queſtion be an anſwer of peace, depend upon it, that the promiſed bleſſings are thine. "Then ſhall thy "light break forth as the morning, and thine "health ſhall ſpring forth ſpeedily: and thy "righteouſneſs ſhall go before thee; the glory "of the LORD ſhall bring up thy rear. Then "ſhalt thou call, and the LORD ſhall anſwer: "thou ſhalt cry, and He ſhall ſay, here I am." Though all things change, the Lord changeth not:

not: His words do not pafs away, nor one thing fail which He hath fpoken, whether good or evil. See Joſhua xxiii.—His ways of proceeding are clearly revealed, and they are always the fame. "Them that honour me I will "honour, and they that defpife me fhall be "lightly eſteemed." 1 Sam. ii. 30. "Right-"eouſneſs exalteth a nation, but fin is a re-"proach to any people." Prov. xiv. 34. "At what inſtant I fpeak concerning a nation, "and concerning a kingdom, to pluck up and "to pull down, and to deſtroy it; if that "nation againſt whom I have pronounced, "turn from their evil, I will repent of the "evil, that I thought to do unto them." Jer. xviii. 7.

Theſe are GOD's politicks, and they ſhould be ours. A black cloud hangs over our heads, exhaled from the abominations and iniquities, to which you and I have contributed our ſhare; theſe teſtify againſt us, and cry aloud to heaven; let our prayers cry louder than our ſins: let us make uſe of the name of JESUS, believing, that his blood ſpeaketh more for mercy, than all the ſins, for which it was ſhed, can ſpeak for judgment. Let us hope, that there may be ſome truth, ſome knowledge of GOD in our land, and let us rejoice at their late and preſent increaſe in the church of England: may the

LORD

LORD ſend forth more labourers into it, and add unto it daily ſuch as ſhall be ſaved!

Let us rejoice alſo in the converſion of every ſinner, and with all in every place, who love the LORD JESUS CHRIST in ſincerity: grace, mercy, peace, be multiplied unto them! May there be a general union among *thoſe*, who are the ſalt of the earth, and the light of the world.

After all, the kingdoms, the churches, and all things upon earth come to an end; and that end is at hand. "Watch ye therefore, and "pray always, that ye may be accounted wor-"thy to eſcape all theſe things, that are coming "to paſs, and to ſtand before the Son of Man;" who cometh with clouds, and every eye ſhall ſee Him. Into whatſoever city or village He cometh upon earth, He "ſets a mark upon "thoſe who cry and ſigh for the abominations "which are done in the midſt of them," and who fly for refuge unto Him, as unto the hope ſet before them. This Son of Man, is JESUS CHRIST—GOD manifeſt in the fleſh—He only has glory, dominion, and a kingdom, which ſhall be for ever—He hath all power in heaven and in earth to forgive ſin—He is ſet forth a propitiation for ſin through faith in his blood—Whereſoever this faith is, there is the blood of ſprinkling, and there the deſtroying angel hath no power. Where then are we to go for peace

of

of conſcience, for purity of heart, for reformation of manners? "To HIM ſhall men "come, and all that are incenſed againſt HIM "ſhall be aſhamed." Iſaiah lxiv. 34. "Let "us receive a kingdom, which cannot be ſha-"ken, and let us look for a city which hath "foundations, whoſe builder and Maker is "GOD."

To the GOD who hath prepared this city for his people, and is not aſhamed to be called their GOD; to the GOD of Abraham and of Iſaac and of Jacob, who ruleth unto the ends of the earth, be glory for ever. Amen.

THOUGHTS

ON THE

LORD'S PRAYER.

N.B. This Diſcourſe on the LORD'S PRAYER was never intended for publication, but written at the requeſt of Lady CATHERINE MURRAY, as the ſubſtance of what Mr. C. had delivered in the Chancel of *St. Giles's*, to ſome of his pariſhioners, who, with her Ladyſhip, attended him there every week. Some abridgment has been made in the firſt part.

THOUGHTS, &c.

PRAYER is the breath of ſpiritual life: it deſcends from God by His ſpirit, and aſcends to Him again by the ſame ſpirit. It is ordained by Him as the grand mean of communication between Himſelf and them that are His: it comes, as all knowledge of God comes to us, through Christ; and goes through Him to the Father. It is that to which the natural man is an entire ſtranger; he has no inclination to it in the firſt place, being alienated from the life of God, and dead in treſpaſſes and ſins; he has no ability for it in the ſecond, being ſhapen in iniquity and conceived in ſin, and incapable, as a guilty creature under a ſentence of death, of communion with his Creator.

It was neceſſary, therefore, that the one Mediator between God and men, the man Christ Jesus, God manifeſt in the fleſh, ſhould teach

His diſciples to pray, as well as aſſure them, that they have a reconciled GOD, who heareth prayer. Accordingly He hath left upon record for the conſtant uſe of His church upon earth, a form of ſound words called the LORD's Prayer, expreſſing all the promiſes of the giver, and all the wants of the receiver; all that concerns the glory of one, and the good of the other.

A believer with the words of this prayer in his mouth, and in his heart, never can aſk amiſs: a ſufficient reaſon for always adopting them in public and private worſhip. The king of grace hath appointed this, in the firſt place, as a ſtanding form: "when ye pray ſay our "Father," Luke xi. 2; and in the ſecond, as a ſtanding model for all other forms, "after "this manner pray ye." Matt. vi. 9.

The compoſition is purely divine; no other pen could have expreſſed ſo much in ſo little: had it been left to men or angels to deſcribe the Father and the children, the bleſſer and the bleſſed, giving and receiving bleſſings to the utmoſt bounds of the everlaſting hills, I ſuppoſe, that even the world itſelf would not contain the books that ſhould be written.

We are to conſider then, the compoſition here before us, as a form and model of prayer, given us by Him who was in the boſom of the Father, and hath declared Him; who alſo knew what

was

was in man; and the prayer itſelf may be divided into two parts, as it relates to GOD's honour, and to our good. The petitions, which relate more immediately to GOD's honour, are the firſt, "Our Father which art in heaven, "hallowed be thy name; thy kingdom come, "thy will be done in earth as it is in heaven."

Theſe petitions come firſt, in order to remind us, what ſhould be our firſt object in prayer; namely, the glory of Him upon whom we are calling:—that ſelf ſhould be particularly denied, and even annihilated before a throne of grace; and that though it is right to feel and to expreſs our wants, yet that the relief and ſupply of them ſhould be ſought only as ſuch relief and ſupply are conſiſtent with his will. GOD has never ſeparated the happineſs of His creatures from His own good pleaſure; and if He ever gives them *their* deſire without the concurrence of *His own*, it is only to prove to them the folly of indulging it; "He gave them their requeſt, "but ſent leanneſs into their ſoul." Pſalm cvi. 15. and what ſad aſſociates are a full ſtomach, and a famiſhed ſoul!

We are to learn, therefore, from the order of the words, what is the true order of *things*; and what is that ſpirit of prayer, which breathes in the hearts, and in the mouths of the children of GOD. It aſpires after GOD himſelf;

who is the firſt and the laſt, and beſides whom there is none other; it ſeeks firſt his kingdom and righteouſneſs, and then the addition of all other needful things; and that we may be encouraged to expect the ſupply of all our needs from Him to whom we are praying, we are taught to addreſs Him as

"*Our Father*"

It has been ſaid with truth, "have we not all "one Father? hath not one GOD created us?" and GOD ſaith to all who uſe this ſaying, "if I "be a Father where is mine honour?" Malachi i. 6. From whom do I receive that honour which is due to the name of Father, in whom we live, move, and are, and who giveth to all life and breath and all things? He receives this honour from no mere child of Adam, and never has, ſince man was perſuaded to diſobey his commandment, and ſet up for himſelf under the temptation "ye ſhall be as GODS." All, therefore, that we can ſay for ourſelves is, "Father, we have ſinned againſt heaven and "before thee, and are no more worthy to be "called thy children."

"But GOD hath given us in his houſe a "name better than that of ſons and daughters;" the LORD and builder of this houſe is CHRIST JESUS, who by making us bone of his bone and fleſh of his fleſh, gives us a right to ſay "our

" our Father." This is the order of things in grace, GOD is firſt the Father of CHRIST, and then of Chriſtians—" Go, tell my brethren, " I aſcend to my Father and your Father, unto " my GOD and your GOD." John xx. 17. Not that when we uſe this term we addreſs only one perſon in Jehovah, but by the name of " our " Father," we call upon the whole trinity in unity, the undivided and eternal Godhead, all the fullneſs of which dwells bodily in CHRIST JESUS, and becomes propitious and acceſſible to us in Him.

Such is the GOD whom we are commanded to call " our Father :" and what is there which may not be expected from ſuch a Father! we are commanded to ſay " our Father," becauſe prayer is not only the buſineſs and privilege of every Chriſtian in private, but it is a ſocial family duty, for the performance of which we meet in GOD's houſe, (as it is written, My houſe ſhall be called a houſe of prayer) and for which every Chriſtian will call his family together morning and evening: he may uſe the expreſſion too in his moſt retired moments, conſidering himſelf as one of a large body.

How much then is implied, how much religion, and how many duties inculcated in the firſt words of the prayer, which ſpecify the object of worſhip? Calling GOD our Father,

we expect from Him every parental office, and we acknowledge his right to expect from us every filial duty, that fear which he promises to put in our hearts, that we may not depart from Him. "If ye call on the Father, who "without respect of persons judgeth according "to every man's work, pass the time of your "sojourning here in fear." 1 Pet. i. 17. In saying "our Father," we express our obligation to love one another, upon which such stress is laid in the scriptures, and particularly in the first general epistle of John. "Love is of "GOD, and he that loveth not, knoweth not "GOD, for GOD is love; and this command-"ment have we from Him, that he who loveth "GOD, should love his brother also."

We are not only taught whom we are to worship, but where He is to be found;

"*Who art in heaven*"

There is the material heaven, the immense aërial fluid expanded around and above us; there is also the heaven the peculiar residence of GOD, called by the Psalmist xx. 6. the holy heavens, the heavens of holiness or separation; GOD's dwelling place. 1 Kings viii. 30, 39, 43, 49. from whence CHRIST descended—where, after his resurrection and ascension, He sat down on the right hand of the majesty on high—where He appeareth in the presence of GOD for us—

and

and where He brings all His followers. Here GOD is; here we are to ſeek and find Him; and here we are to live with Him for evermore. Who *art*, not who *waſt*, or *wilt be*, though He certainly was and is to come; but His name and His memorial to all generations is, I AM—i. e. eternally exiſting, and eternally preſent with them that know Him. The ſpirit of prayer, which breathes in the words before us, how delightfully is it deſcribed, Iſaiah lviii. 9. "Then ſhalt thou call, and the LORD ſhall "anſwer; thou ſhalt cry, and He ſhall ſay, "here I am!"

Having aſcertained the true object of worſhip, that He is our LORD GOD, our heavenly Father, the giver of all goodneſs, we muſt ſurely wiſh, that we may worſhip, ſerve, and obey Him as we ought to do; and how finely are theſe wiſhes expreſſed in the LORD'S Prayer? "Hallowed be thy name—thy kingdom come "—thy will be done in earth as it is in "heaven."

"*Hallowed be thy Name*"

A name is deſigned to expreſs the nature of the thing or perſon to which it is given; GOD aſſumes names in compaſſion to our infirmities, to convey to us, as far as words can, ideas of His being and perfections—His relations towards us as creatures and chriſtians—and His

will concerning us. As the fullneſs of the Godhead dwelt bodily in CHRIST JESUS, ſo one of His titles is the name of the LORD, or the name Jehovah. What a reproach to us is it that there ſhould be a neceſſity for the third commandment! What a ſin is the uſe of this Name as an expletive, an affirmative, an exclamation in common diſcourſe, without ſo much as a thought of Him that bears it! And how much more ſinful is it to curſe and to ſwear! There ſeems to be no temptation to this ſpecies of iniquity, but what ariſes from an innate forgetfulneſs and contempt of GOD. This petition not only guards againſt this wickedneſs, but prays for the contrary, that GOD's name may be eſteemed or reverenced, as holy and ſacred, as infinitely ſeparated from and ſuperior to all created beings. "Sanctify the LORD of "hoſts himſelf, and let Him be your fear, "and let Him be your dread, and He ſhall be "for a ſanctuary." Iſaiah viii. 13. And the promiſe of the LORD, who redeemed Abraham, concerning the houſe of Jacob is, that, "when "Jacob ſeeth his children the work of my "hands in the midſt of him, they ſhall ſanc-"tify my Name, and ſanctify the Holy One "of Jacob, and ſhall fear the GOD of Iſrael." Iſaiah xxix. 23. And the command to ſuffering

Chriſ-

Chriſtians is—" Sanctify the LORD GOD in " your hearts." 1 Pet. iii. 15.

" *Thy kingdom come*"

GOD's kingdom is where He reigns; it ought to be upon earth, but it is not.—CHRIST came to preach and to eſtabliſh it, and does do it by His goſpel, and by His ſpirit, in the hearts and lives of His people; " it cometh not with ob- " ſervation; it is not lo here, and lo there; " but behold it is within you."—It is " not in " word but in power:" " not meat and drink, " but righteouſneſs, and peace, and joy in the " Holy Ghoſt." In this petition therefore we pray, that Jehovah may be our king—that the goſpel of His dear Son may ſpread—that the children of men may be tranſlated out of the power of darkneſs into His kingdom—that the number of His elect may be accompliſhed, and that the day may be haſtened in which his glorious and everlaſting kingdom ſhall appear and ſubſiſt in it's proper perfection.

" *Thy will be done*"

This muſt be the caſe in His kingdom; He is a Sovereign, and reigns alone, and all things that are done in the church are done according to the good pleaſure of His will. Epheſ. i.

" *In earth, as it is in heaven*"

It

It is this which turns earth into heaven; producing perfect peace and harmony, where no will prevails but that of Him, who is the bleſſed and only Potentate. This is a vaſt and comprehenſive petition; and when put forth in ſimplicity and godly ſincerity, it will be anſwered with that peace which paſſeth all underſtanding, and that joy which no man taketh from us. It not only fortifies us againſt trials and tribulations, but prepares us to meet and receive them with alacrity and thankfulneſs. For ſeeing the will of GOD in all things, and knowing that that will is our ſanctification and glory, how ſhould we not rejoice in all diſpenſations, which, however various in themſelves, look all the ſame way, and are all directed to the ſame gracious and glorious end! Whereas were we to have our own will and not GOD's, we might have things, which for the preſent ſeem joyous, but the end would be a day of grief, and of deſperate ſorrow.

There is a fine comment upon this petition in the fourth chapter of the Epiſtle to the Coloſſians and the twelfth verſe, where the apoſtle is ſpeaking of Epaphras, one of his fellow workers unto the kingdom of GOD, and repreſents him as "labouring fervently for them "in his prayers, that they may ſtand perfect "and complete in all the will of GOD."

Being

Being thus filled with the knowledge of GOD's will, we are in a proper ſtate of mind to aſk the relief and ſupply of our own neceſſities, the petitions reſpecting which come next in order.

"*Give us this day our daily bread*"

Man is compoſed of ſoul and body, of the breath of GOD and the duſt of the earth, and this prayer is ſuited to his condition. Bread is the ſtaff of life: the poor know too much, and the rich too little, that it is alone ſufficient to ſupport the animal frame; it may therefore be uſed here for food in general; "feed me with "food convenient for me." The ſpirit of piety breathes in this prayer, teaching us to aſk for whatever we have: it is too true that they often have the moſt of this world's goods, who neither pray nor praiſe for any of them; but though their hearts are ſet upon the creature, they know not their uſe nor value, for "they "are ſanctified by the word of GOD and by "prayer." Bread is ſweet to a man, which is received as the gift of GOD, and comes to him as the anſwer to prayer. The little therefore that the righteous hath, is better than great riches of the ungodly; the bleſſing of the LORD it maketh rich, and He addeth no ſorrow with it; it turns bread into the moſt ſavoury meat, and water into the beſt of wine.

The

The ſpirit, which teaches us to aſk that we may have, teaches us alſo to aſk every thing as the gift of GOD—" give us this day"—There is but one Jehovah, who giveth to all life and breath and all things, " ſeed to the ſower and " bread to the eater," the blade, the ear, and the full corn in the ear, but the gift of GOD is perfectly conſiſtent with the labour of the receiver; it neither excludes nor excuſes, but implies and enjoins it. Theſe two things, the gift of GOD, and the labour of man, are joined together in a paſſage, which reſpects not merely the bread that is to ſupport our mortal frame, but the living bread which came down from heaven, that a man may eat thereof and not die. " *Labour* not for the meat that " periſheth, but for that which endureth to " everlaſting life, which the Son of Man ſhall " *give* you." We want this bread as *Chriſtians*, no leſs than we do the other as *Creatures*, and the appointed method to obtain and enjoy both is the ſame—" aſk and ye ſhall have them."

We live then as dependant creatures, not by bread alone, but by every word that proceedeth out of the mouth of GOD; and as ſuch ſhould have a conſtant impreſſion of His goodneſs upon our ſouls. But it is the ſpirit of moderation as well as of piety, which breathes in the petition before us; godlineſs and ſobriety are inſeparable;

parable; we are taught to ſay "give us this "day our daily bread."

There is an apparent tautology in theſe words, but a real emphaſis, ſo that it is impoſſible to miſs or miſtake them; "give us for the day "our bread for our preſent ſubſiſtence." We are not ſent to the throne of grace upon a fool's errand, or after a fool's portion; "ſoul, thou haſt "many goods laid up for many years," &c.: but we are taught as creatures of the day to live for the preſent, and to truſt for the morrow. We are taught to pray for *our* daily bread, for that which is particularly ſuited, adapted, and appropriated to us, which belongs to our ſtation and calling, which is the recompence of our own induſtry, and not the portion of another. The ſame ideas will hold good reſpecting the living bread which came down from heaven, of which we are to take and live for ever; we want a daily portion of this for every day. The being *now* with CHRIST, is the beſt reaſon of hope that we ſhall be with Him hereafter—to be receiving out of His fullneſs, to be enjoying his preſence, to be acquainted with Him as the great I AM, to be telling of his ſalvation from day to day, and to be proving the ſufficiency of His grace to ſupply every want, this it is to be a Chriſtian, and this is implied and expreſſed

expreſſed in the petition, " give us this day our " daily bread."

Such living for the moment by the ſpirit of grace and ſupplication in dependence upon GOD, and in communion with Him, has no ſavour of that heathen maxim, " let us eat and drink, for " tomorrow we die," nor of that unprincipled profligacy, which excludes all Providence and prudence in our temporal concerns: much leſs does it ſavour of a want of foreſight for eternity, which differs from time no leſs in point of certainty, than it does in point of duration. A Chriſtian knows and ſees that he has a certain ſtation to fill, and certain duties to perform in this life, but he confeſſes that he is a ſtranger and pilgrim upon earth, and deſires a better country, that is a heavenly; believing that GOD hath formed him for Himſelf, and that he ſhall ſhew forth the praiſes of the LORD who formed him, he looks for preſervation and ſupport till the great ends of his preſent exiſtence are accompliſhed, and in this ſpirit he prays, " give us this day our daily bread."

" *Forgive us our treſpaſſes*"

We have another need as conſtant, and as preſſing as that of our daily bread, viz. the forgiveneſs of ſin; for who is there that liveth and ſinneth not? And " who is a GOD like " unto Thee," ſaith the prophet, " that par-

" doneth

" doneth iniquity tranſgreſſion and ſin!" We may weary GOD with our iniquities, but we cannot with aſking Him to forget and forgive them: it is only aſking Him for the fulfilment of His own promiſes. " I will blot out as a " cloud thy tranſgreſſions, and as a thick cloud " thy ſins, for mine own ſake, for mine own " ſake will I do it." Iſaiah xliii. 24, 25. xliv. 22. He is GOD manifeſt in the fleſh, that He may ſhew this mercy in a juſt and honourable way, and " through this man, (viz. " the God-man,) is preached unto you the " forgiveneſs of ſins."

While we aſk GOD for forgiveneſs, we are reminded of the temper and ſpirit which become thoſe who have received and are daily receiving this mercy.

" *As we forgive our debtors*"

Our LORD lays great ſtreſs upon theſe words, they are the only words in the prayer upon which He comments. " For if ye forgive " men their treſpaſſes, your heavenly Father will " alſo forgive you; but if ye forgive not men " their treſpaſſes, neither will your Father " forgive your treſpaſſes." I dare not ſay that this is the meritorious condition upon which we are to be forgiven, becauſe it is written, that, " we have redemption through the blood of " CHRIST, even the forgiveneſs of ſins ac-

" cording

" cording to the riches of His grace;" but I dare aſſert that it is the certain conſequence and evidence of our being forgiven, becauſe the love of GOD ſhed abroad in the heart by the Holy Ghoſt produces its own nature, the image and likeneſs of GOD, in which every Chriſtian is renewed day by day.

We are taught to look upon ſin as a treſpaſs and a debt:—as a treſpaſs, it is going beyond the bounds which our Maker has been pleaſed to preſcribe for us.—" Ye ſhall be as GODS." Here is the origin of the boaſted *Rights of Man*; ſuch lawleſs claims under ſpecious titles, muſt ever be the cauſes of confuſion and every evil work: when man has once exceeded the limits which the only wiſe GOD has been pleaſed to preſcribe for him, he becomes a wanderer, a vagabond, a prey to ſin and folly, and he muſt go aſtray for ever, except the ſame GOD whoſe laws he has tranſgreſſed, is pleaſed to recall and reclaim him. As a debt, ſin makes us liable to be ſeized—to be committed to priſon, and there lie inſolvent under an infinite charge. Except GOD himſelf diſcharge it, what muſt become of us? " the redemption of their ſouls is precious, " and it ceaſeth for ever." Conſider ſin in this point of view, and what an unſpeakable mercy is the forgiveneſs of it!

Being

Being ſinners we are expoſed to temptation, and are therefore taught to pray

"*Lead us not into temptation.*"

Not that any man "when he is tempted is "tempted of GOD, for GOD cannot be tempted "with evil, neither tempteth He any man; but "every man is tempted, when he is drawn "away of his own luſt and enticed;" but this world is a world of trial, and where GOD giveth faith He always appoints it's trials, that it may ſtand, and come forth as gold, and "be found "unto praiſe and honour and glory at the ap-"pearing of JESUS CHRIST." We pray therefore that GOD would not withold his grace, or withdraw His ſpirit from us—that He would with every temptation make a way to eſcape, that we may be able to bear it—and that He would keep us from ways which are full of ſnares and traps, in which we ſhould be tempted with evil and drawn into ſin. And ſurely the duty enforced upon us in this petition is that we do not run heedleſsly, wilfully or wantonly, where we have to expect no inducements to good, but temptations to evil.

We pray GOD, in the next place, that He would

"*Deliver us from evil,*"

i. e. from the evil—the evil *thing*, or evil *one*.—Apparent evils are not real ones; they are often quite contrary to what ſight and ſenſe judge them to be; the one evil is ſin; and GOD is the deliverer from it. "I write unto you young "men becauſe ye have overcome the wicked "*one*." 1 John ii. 13. "We know that "whoſoever is born of GOD ſinneth not, and "that the wicked one toucheth him not." To be delivered from this, is to be delivered from all evil. For ſurely it may be ſafely affirmed of thoſe, whom GOD has juſtified freely by His grace, through the redemption that is in CHRIST JESUS—whom He hath taken out of the hands of ſin and ſatan, by ſending His Son to be their deliverer, who was called JESUS, becauſe He was to ſave his people from their ſins—ſurely it may be ſaid of ſuch, that "no evil ſhall "happen unto them, nor any plague come "nigh their dwelling;" and that the GOD, who giveth them grace and glory, will withhold from them no manner of thing that is good. The promiſe is, that all things ſhall work together for good to them that love GOD, and whatever be their preſent aſpect, they are preſented to the eye of faith as free from curſe, and full of bleſſing.

It is the excellency of faith to purify the heart—to ſimplify us ſo as to reduce our miſeries

ries to one, and to ſeek real happineſs in the removal of this one cauſe of contention—this one bar of ſeparation between GOD and us; and of courſe the one origin and ſource of all evil. So that ſin being taken away by the mediation of JESUS, life is reſtored to us more abundantly than we had it in Adam, and GOD's favour and loving kindneſs, which are better than life itſelf, having nothing to oppoſe them on the one hand, and every thing to promote them on the other, are poured in full meaſure, preſſed down, and running over into our boſom.

Surely none can uſe this petition, but they who acknowledge ſin to be the chief evil, and ſalvation the chief good of man: none but they, who, not preſuming to judge, think, or ſet up for themſelves according to the devil's advice, "ye ſhall be as Gods "knowing both good and evil;" but who knowing that they are men, caſt themſelves upon the care of their Maker, Preſerver, and Judge, and ſay, do Thou who alone knoweſt what is good for us, and what is evil, lead us to the one, and remove us from the other.

The prayer concludes with aſcribing to GOD

"*The kingdom, the power, and the glory,*"

That is, carrying us back to the point from whence we ſet out, and uniting praiſe with prayer. They are inſeparable companions;

the one has been called the echo of the other. I ſhould rather have ſaid, that they are both equal realities, flowing into the hearts, lips, and lives of the faithful, from one boundleſs, fathomleſs, and exhauſtleſs ocean, and returning to the ſource from whence they ſprang. We acknowledge that GOD'S is the kingdom in which alone there is ſtability and happineſs; that GOD'S is the power, by which alone that kingdom is eſtabliſhed and ſupported; and we eſtabliſhed and ſupported in it; and that in that kingdom, and by this power only, we expect an anſwer to this comprehenſive prayer. Thus while we have the good, He has the glory; and while we remain in the humble and grateful poſture of receivers, He is alone exalted, and for ever diſtinguiſhed as the Giver of all that we richly enjoy.

Thus it is, laſtly, that all our requeſts move in a circular line, which GOD himſelf hath drawn, beginning and ending in the ſame point, His own glory. The exerciſe of prayer, ſaith Archbiſhop Leighton, is a heavenly motion, circular as that of the heavens, in the line which GOD hath appointed for them; this line is to ſet bounds to our wants, which therefore form the middle part of the prayer, and of theſe requeſts, which reſpect our own neceſſities, one only can be applied to thoſe of time and mortality;

tality; teaching us that few, very few words are enough for theſe, while more, many more, are due to the ſpiritual concerns of our immortal ſouls. Indeed of all other concerns, "vanity "of vanities, ſaith the preacher, all is vanity;" but to fear GOD and to keep His commandments, IS THE WHOLE OF MAN.

Amen, ſo be it.

May the Lady by whoſe deſire theſe pages were written, ſet her ſeal to every mercy and truth contained in the LORD'S PRAYER! Amen.

LETTERS

FROM THE

LATE M^R. CADOGAN

TO

SEVERAL OF HIS FRIENDS.

The Editor takes this opportunity of expreſſing his obligations to thoſe who have favoured him with the following LETTERS. If ſome equally excellent have been omitted, it was done to avoid repetition in ſentiment, and an inconvenient ſize in the Volume. Such as are inſerted, it was thought better to preſent, as they were put down at the moment, and from the heart, than to flatten them by an attempt at further correction. Such neceſſary abridgments and corrections, however, as every private correſpondence ſhould undergo before it is preſented to the public eye, have been made.

LETTERS.

TO THE REV. JOHN HALWARD.

Reading, October 16, 1780.

DEAR SIR,

I WAS favoured with your's of the ninth, and I hope need not tell you how happy it made me. As to your going into Suffolk for the Eaſter viſitation, ſhould it be even in May, there will be no difficulty about *that*, as I have one or two years begun my ſummer reſidence at Reading, in May, and never deferred it later than the firſt ſunday in June; but this next year, if it pleaſe GOD that we live ſo long, it ſhall be ſooner or later, entirely to accommodate you.

As I know you to be much intereſted in our affairs at Reading, I cannot but inform you of the divine bleſſing which evidently ſeems to attend our new regulations here. Sinful, helpleſs,

leſs, and vile as I am, I have proved the truth of our Maſter's ſaying, *my grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs.* I have been enabled to go through the whole duty theſe laſt two ſundays without any inconvenience, and have preached to very numerous congregations indeed. Mr. Newton was ſo good as to preach for me laſt Thurſday evening, by which ſervice, (it being his peculiar talent to ſpeak *a word in ſeaſon*) he not only relieved me, but greatly ſtrengthened my hands.

I feel myſelf much indebted to Mr. Gurdon, for his concurrence, in order to gratify my wiſhes, with regard to your coming here; ſo much ſo, that I mean to write to him to thank him for it. I ſhall direct to him, at *Aſon Hall, near Sudbury*, which I ſuppoſe will be a direction that will find him; in caſe it ſhould not, I ſhould be obliged to you the next time you write, to communicate to him my affectionate reſpects, and alſo my intentions.

There is one ſubject we did not converſe upon, which is uſually the prime conſideration, though I hope not ſo with us; and that is your ſtipend: I had much rather you would fix it than myſelf; perhaps you will expect more from me than you received from Mr. Talbot, and if you do, I hope you will frankly tell me; as I ſhall very readily and joyfully give it.

And

And now Sir, let me commend myſelf to your prayers, and aſſure you of mine in your behalf, that GOD may bleſs you with all *ſpiritual bleſſings*, εν επουρανιοις, *in Chriſt*; put you in poſſeſſion of *his kingdom and righteouſneſs*, that immeaſurable body and bulk of bleſſedneſs (as Dr. Shaw calls it) to which all the comforts of this life, that are added of courſe, are but as an appendix to a volume.

Believe me, dear Sir,

With great truth and regard,

Your affectionate friend, brother,

and ſervant, in CHRIST JESUS,

W. B. CADOGAN.

TO THE SAME.

Chelſea, January 20, 1782.

MY DEAR SIR,

NOT being at Reading, when you wrote me your laſt obliging letter, I did not receive it till a few poſts ago; and I have had ſo much, and ſo unpleaſant buſineſs upon my hands, that I had not time to anſwer it till now. I return you many thanks for your kind wiſhes and prayers, which are indeed particularly needful for me at this time. Our GOD indeed has bleſt

me

me with an help meet for me, in one of the beſt wives in the world, but leſt I ſhould be too happy, and forgetful that I am a ſtranger here, and a ſojourner as all our fathers were, He has ſuffered me to fall into the hands of a man, who cauſes me trouble night and day: a man whom I once eſteemed as my boſom friend, and that in the beſt of bonds. He has deſerted the cauſe in which we embarked together—ſet all my friends and relations againſt me, by the moſt cruel miſrepreſentations of my wife—and has forced me to exhibit charges againſt him, in order to remove him from my curacy at Chelſea. You may gueſs from theſe ſhort hints in what a perplexed ſtate I am, and I juſt hint it to you, in hopes of adding you to the liſt of my praying friends, which I truſt are many in number. Indeed I muſt own with much thankſgiving and praiſe, that in proportion as father and mother, and other worldly friends forſake me, the LORD taketh me up; and vouchſafes me much of His preſence in my public miniſtry, and in private prayer: ſo that I am enabled to believe, that He who *hath* delivered, *will* deliver.

May I trouble you with my beſt reſpects to Mr. and Mrs. Gurdon? Both he and yourſelf, have my beſt wiſhes and prayers for GOD's bleſſing on your miniſtry at Aſon; and though

you

you do not ſee any great fruits of it at preſent, I hope, that as GOD does not deſpiſe the day of ſmall things, ſo neither will you; and that you will be endued with the patience of the huſbandman, who waiteth for the early and the latter rain. Our comfort is, that if we wait we ſhall certainly obtain; and if we ſow, we ſhall certainly reap in due time.

I remain,

Your's moſt faithfully,

and affectionately,

W. B. CADOGAN.

TO THE SAME.

Reading, Nov. 23, 1785.

MY DEAR SIR,

I WRITE to acquaint you with an event, at which I dare ſay you will not be ſurprized, nor even ſorrowful as others, who have no hope: it is the death of our dear friend and mother, Mrs. Talbot. She died as ſhe lived, in CHRIST and in peace. I was with her in her laſt moments, and was witneſs to GOD's dealing with her according to His word, in giving her a moſt bleſſed diſmiſſion. Her ſenſes were preſerved to the laſt, and were all exerciſed upon

upon JESUS. A few minutes before ſhe died, ſhe called for her ſervants and bleſſed them. She bleſſed Mrs. Hervey alſo, who was with her, and Mrs. C. and myſelf; and then called upon us to pray. We all kneeled round her bed, and as well as I was able, I commended her ſpirit to the LORD GOD of truth, who had redeemed it. The LORD GOD received it graciouſly, and ſhe expired without a groan, in the act of prayer. She kept her bed a month except one day; and every time that I was with her, which was generally twice, and often three times a day, ſhe had ſomething to ſay for JESUS CHRIST. She ſpoke much of Father, Son, and Holy Ghoſt; the wonders of each name—the love of each to her ſoul—and their marvellous union in one Jehovah, who was her ſtrength, her ſong, and her ſalvation.

I need not tell you how much her loſs will be felt by all here, by myſelf in particular, whom ſhe always treated as her ſon. Pray for us, my dear ſir, and for me who am leſs than the leaſt of all. Mrs. Cadogan joins with me in beſt reſpects and wiſhes to Mrs. Halward and yourſelf; and wiſhing you all comforts and bleſſings,

I remain, dear Sir,

Moſt faithfully and affectionately your's

W. B. CADOGAN.

TO

TO THE REV. JOHN NEWTON.

Reading, Nov. 16, 1782.

MY DEAR SIR,

I HAVE acknowledged my debt to you by a *note* of hand as it were, and I now ſet down to diſcharge it by a *letter*; but I muſt own it is with an intereſted view, hoping that when you have been in ſome meaſure repaid for your trouble, you will be inclined to truſt me with your correſpondence again. And indeed, it ſeems to me peculiarly needful, that Chriſtians ſhould converſe as much as poſſible together in the houſe of their pilgrimage; the communion of ſaints is a ſource of their improvement here, as it will be no doubt of their happineſs hereafter. What more encouraging, what more edifying to us, than the *mutual faith of you and of me!*—The communication of that experience and exerciſe in the ways of GOD, by which it appears how the ſame afflictions are accompliſhed in our brethren that are in the world—how the ſame comforts are held out to them—how the ſame truths, contained in the ſame Bible, are applicable to the great and numberleſs exigencies of thoſe that receive and embrace them—how the ſame JESUS, revealed and formed in them by the ſame ſpirit, and dwelling in

in their hearts by the ſame faith, is able to ſave for evermore, and make them every whit whole!

I often think of the day when He ſhall come to be *glorified* in his ſaints, *and admired in* all them that believe. When He alone ſhall be exalted, among the thouſands and ten thouſands that ſurround His throne; redeemed unto GOD by His blood, ſanctified unto GOD by His ſpirit, and gathered together in one by His Goſpel: how glorious, how admirable ſhall He be! His name ſhall be called *wonderful!*

As to myſelf I am all wonder and aſtoniſhment; I muſt add another line to yours:

> " Oh to grace how great a debtor,
> " Daily I'm conſtrain'd to be!"

To think that I ſhould ever be led to heavenly purſuits, is marvellous; to think that I ſhould be kept in them, is more ſo. I cannot ſay, like you, that I have been preſerved from blots in my outward profeſſion; it was but laſt year, after having eſcaped the pollutions of the world through the knowledge of our LORD and SAVIOUR JESUS CHRIST, that I had well nigh been entangled therein, and overcome. I was enticed from the care of ſouls into Suffolk, with my worldly friends; got into their habits—entered into their ſpirit—and found how timely it was ſaid of the faithful, " that if they had

" been

" been mindful of that country from whence " they came, they might have had opportunity " to have returned." I was received, careſſed, and I may ſay, that I had almoſt been even as they; my treadings had well nigh ſlipped.

But (marvellous to tell) thy mercy, O LORD, held me up!—Or rather, by a ſevere fit of illneſs He brought me down, even to death's door.—I called mine own ways to remembrance, I felt the vanity of worldly confidences, and the wretchedneſs of thoſe who have not CHRIST to truſt in; and, O how bitterly do we weep when JESUS, whom we have denied, looketh on us again! Oh the agonizing look of Him whom we have pierced!—It cauſeth mourning as for an only ſon, and bitterneſs as for a firſt born; ſo that here I ſtand a ſecond Judas almoſt—and yet alive, to adore the *long ſuffering* of GOD, and enabled, I hope, to count it ſalvation.

I ſeek no more the friendſhip of the world, but count myſelf bleſſed when men ſeparate me from their company, and caſt out my name as evil; and when I hear of their reproaches, it is my ſtudy, by well doing, to deſerve them. Indeed, my dear Sir, I agree with you in ſeeing the wide difference between *ſetting* out, and *holding* out. It ſeems with the graces that are given us here, as with all other bleſſings and ordinances for our ſupport, that they periſh in

the uſing: and that a Chriſtian muſt periſh unleſs the inward man is renewed day by day. How emphatical the petition, "give us day by "day our daily bread!" But it is ſome comfort that if we are born again, it is of *incorruptible* ſeed, the ſeed of *eternal* life; and that he who liveth and believeth in JESUS, however he may languiſh, faint, and fade—however he may be without fruit and leaves for a ſeaſon—yet that he ſhall never die.

I lament much that my ſituation, both at Reading and at Chelſea, is ſo far diſtant from you, as to prevent that frequent intercourſe with you, which I ſhould otherwiſe cultivate: but however abſent in body, I truſt we are preſent in ſpirit; and however ſeparated here upon earth, according to the work aſſigned to us, yet that we are partakers of the ſame grace, heirs of the ſame hope, members of the ſame body, and ſhall one day join the bleſſed and innumerable company, which reſt not day and night, ſinging ſalvation to GOD and the Lamb.

You ſee how large a letter I have written to you; I had left a place for the ſeal on the other ſide, meaning to conclude there, but how can we conclude when the LORD JESUS CHRIST is our theme? There is no end of his greatneſs! But there muſt be an end of a *father's* patience, when *little children* or *young men* in

the Gospel, intrude too much upon their time. You must blame yourself, however, for the trouble of this letter, as you brought it upon yourself, by your kindness to me.

Our dear friend Mrs. Talbot is very well, and joins with me in the best wishes towards Mrs. Newton and yourself. I have only two requests more to make to you, the one, that you will remember me at the throne of grace; the other, that you will permit me to subscribe myself,

Dear Sir,

Your very faithful and affectionate

Friend and Servant,

W. B. CADOGAN.

TO THE SAME.

Reading, Dec. 13, 1782.

MY DEAR SIR,

I RETURN you many thanks for your letter of the eleventh, which has greatly increased my debt to you, as I have to acknowledge the receipt of another by the hands of our good and valuable friend Mr. Barham; but I was absent from Reading at that time, upon the business which you are so kind as to congratulate me

upon, and which I hope you will admit as an apology for my neglect of you.

Indeed, my dear Sir, my experience convinces me that "whoso trusteth in the LORD, mercy "embraceth him on every side." I discern something more than a Providence in all that befalls me; I discern "a purpose of grace, given us "in CHRIST JESUS before the world began." Every thing seems working according to *that*, and with reference to a blessed eternity provided and prepared by it. With respect to my earthly connections, I could read nothing in my Bible but GOD's call to Abraham, "leave thy country "and thy kindred, and come unto a land which "I will shew thee." I learned there too, that this call was accompanied with the promise of an hundred fold in this life, as well as in the end, life everlasting. And indeed to be espoused unto one husband, and presented as a chaste virgin unto CHRIST, is to form an alliance, which is more than an hundred fold compensation for the loss of every other. But our gracious GOD, in addition to this, has blessed me with a gracious partner of my bed; a child of his own, whom He has indeed formed for Himself; and in the conversion and consolation of whom, He has honoured me as the instrument; having called me to her in a scene of uncommon affliction. How ought such tokens of

His

His love to humble me!—I know that in me, that is in my flesh, there dwelleth no good thing; and I am taught to believe, that in CHRIST JESUS there is laid up for me a crown of righteousness, &c. &c. therefore I abhor myself, and repent in dust and ashes.

What adds to my comfort upon this occasion, is, that the family and connections of my dear wife are such, as remove every objection that my own friends might make upon this head, though the malice of the wicked one has been at work, and endeavoured to persuade them that I have paid no attention to my situation in this measure. But, my dear Sir, how empty and insignificant are all titles of worldly honour, when we are come unto "Mount Zion, and "unto the city of the living GOD, the heavenly "Jerusalem; and to an innumerable company "of angels, and to the general assembly, and "church of the first born, whose names are writ-"ten in heaven, and to JESUS the Mediator of "the new covenant, and to the blood of sprink-"ling, which speaketh better things than that of "Abel!" Here is blood royal indeed! Blood which cleanseth from all sin, and in which we shall boast throughout eternity.

You see with what freedom I treat you;—your kindness encourages me to do so. I will only add how sincerely Mrs. Cadogan unites

with me in all grateful acknowledgments, and beſt wiſhes towards Mrs. Newton and yourſelf, and we commend ourſelves to your prayers, that we enjoy the ſame happineſs which you both have enjoyed together.

I am, my dear Sir,

Moſt faithfully and affectionately your's,

W. B. CADOGAN.

TO THE SAME.

Reading, Nov. 14, 1785.

DEAR SIR,

I HAVE to thank you for your late kind remembrance of me, in ſending me your account of Miſs Eliza Cunningham; and I have to add Mrs. Talbot's thanks to mine: indeed it was upon Mrs. Talbot's account, that I have deferred writing to you for this week paſt, in hopes from day to day, that I might be able to give you a better account of her bodily ſtate, than I am able to do. I really think that ſhe is upon her death bed; and though one does not know when to give her up, as ſhe has ſtruggled through ſo much before, yet I cannot ſee a probability of her being able to reſiſt the preſent attack.

She

She was ſeized laſt Wedneſday fortnight, with that feveriſh complaint to which ſhe has been always ſubject. Her fever laſted for ten days, and left her in a very languid ſtate indeed. She appeared for a day or two to be regaining ſtrength, but ſhe has drooped very much for theſe laſt three or four days, and is now ſo weak, that ſhe can hardly turn herſelf in her bed. Whilſt her fever was upon her, her head was much affected, and ſhe rambled a good deal, but ſince that ſhe has been perfectly calm and ſenſible, ſpeaks little, but always in praiſe of our LORD JESUS CHRIST. She talks of the Father's love in giving her to His Son, to redeem and keep; of the Son's love in undertaking the care of her, and of the ſpirit's love in bringing her to the Son, and through Him to the Father;—ſhe talks of the general aſſembly and church of the firſt born, where ſhe ſhall meet all her friends, and praiſe Father, Son and Holy Ghoſt, without interruption, and without end. She appears indeed to be a follower of them who through faith and patience inherit the promiſes. She aſks after all her friends by turns, and ſays ſhe thinks of more than ſhe aſks for; laſt night ſhe mentioned you in particular, deſired that I would write to you, thank you for your little book, and commend her to your prayers. Whenever

ever it pleaſes GOD to take her from us, the church of Reading in general, and I myſelf in particular, ſhall ſuſtain the loſs of a mother, but we ſhall rejoice at her gain.

I hope that Mrs. Newton and you are well, and that grace, mercy, and peace are with you. The great LORD of the church is doing wonders for us at Reading; I pray that we may be humbled, and He exalted alone—that He may be thanked and we thankful; for He is ſhewing Himſelf alive amongſt us, by many infallible proofs, and letting all men ſee that His name only is excellent, and his praiſe above heaven and earth.

My dear Sir, pray for us, and particularly for,

Your very faithful and affectionate
Friend and Servant,
W. B. CADOGAN.

TO MRS. BRADSHAW.

[Afterwards Mrs. Cadogan.]

Reading, Nov. 15, 1782.

MY DEAREST MADAM,

YOU excuſed, I hope, the ſhortneſs of my yeſterday's letter, upon the promiſe it contained of

of another to day; I now ſet down to be as good as my word, which you ſhall always find me to be.

I read prayers and preached laſt night, and found great freedom and comfort in ſpeaking upon Pſalm lxxiv. 2. in the Bible tranſlation; from which paſſage I was led to ſpeak of the people of GOD, as the *purchaſe*, the *inheritance*, the *redeemed*, and the *habitation* of Jehovah: and to infer from each of theſe circumſtances, the certainty of their being *remembered* by Him; and *that*, not in an ordinary, or common manner, but kept as the apple of his eye; led about and inſtructed by Him through life, through death, unto eternity. This is the congregation in which, I hope, you and I are found; and if we are, the union between us, is a union for ever and ever; and how little need we trouble ourſelves about this world's goods, if we can ſay with the Apoſtle, Epheſ. i. 3. "Bleſſed "be the GOD and Father of our LORD JESUS "CHRIST, who hath bleſſed us with all ſpiri- "tual bleſſings in heavenly places in CHRIST, "&c. &c. &c.?" What are all worldly connections to be thought of, when "we are come unto "Mount Zion, and unto the city of the liv- "ing GOD, the heavenly Jeruſalem, and to an "innumerable company of angels, to the "general aſſembly and church of the firſt born "which

" which are written in heaven, and to God the " judge of all, and to the ſpirits of juſt men " made perfect, and to Jesus the Mediator of " the new covenant, and to the blood of ſprink- " ling, which ſpeaketh better things than that " of Abel?" Heb. xii. 22. Here is blood ſufficient to ennoble and enrich us for ever; and how contemptible do all other alliances appear, when we can ſay, " truly our fellowſhip " is with the Father, and with his Son Jesus " Christ." — — — — — — —

I remain

Your moſt faithful and affectionate,

W. B. CADOGAN.

TO MRS. CADOGAN.

Reading, June 29, 1787.

MY DEAR LIFE,

BY Mr. Anneſley's goodneſs in ſending me a frank, you have a letter extraordinary; I thought you would be uneaſy if you did not hear by yeſterday's poſt, otherwiſe I ſhould not have wrote till to day.

Mr. —— thought it adviſeable to take no more notice about —— for the preſent; —— and

and I think ſo too, as it is a dirty buſineſs, from firſt to laſt; and it is much better to let dirty people alone. Expect nothing from men; it is a great mercy from GOD, when we are prevented by diſappointments, from forming all ſuch expectations. We have to do with Him, who always does as He ſays, "them that honour "Me I will honour." To honour GOD is to truſt Him wholly and ſolely for every thing. If He is our ſhepherd we can lack nothing; He gives life and ſupports it. He ſupplies all things that pertain unto life and godlineſs; and godlineſs hath the promiſe of the life that now is, and of that which is to come. His loving-kindneſs and truth ſhall follow us all the days of our life, and we ſhall dwell in the houſe of the LORD for ever. This is the portion of Jacob, not the thing formed, but the former of all things; the LORD of hoſts is His Name. As the LORD of hoſts, He will fight all our battles for us, and help them to right that ſuffer wrong; and the more we lay upon Him, the more He will be pleaſed with our confidence. If we had faith, we ſhould hardly have an anxious thought, or a turbulent paſſion; they would be checked at leaſt in their riſing, and every thing that excites them would be left in the hands of GOD, who turns the wickedneſs of

of man to his praiſe, and reſtrains it within bounds of His own appointing.

I wrote to —— on Tueſday, and recommended to him caution, and to act as a follower of Him, who when He was reviled, reviled not again: when He ſuffered, He threatened not; but committed Himſelf to Him, who judgeth righteouſly: and in all this, leaving us an example, that we ſhould follow his ſteps. He is the beſt of maſters, and nothing can hurt us when we are engaged in His ſervice, and walking as He walked before us.

I ſuppoſe that letter which miſcarried, contained the account of what you heard on Sunday. I hope you heard CHRIST JESUS the LORD preached, whether you went to church, or to a diſſenting meeting. GOD cannot be worſhipped but where CHRIST JESUS is, and whatſoever place He hath choſen to put His precious Name there, this is none other than the houſe of the LORD, and this is the gate of heaven. "I am "the Door, by Me if any man enter in, He ſhall "go in and out, and ſhall find paſture;"—he ſhall be fed with the fineſt of wheat, which is the bread of life, and ſatisfied with honey out of the Rock, and that Rock is CHRIST.

Your's moſt affectionately,

W. B. CADOGAN.

TO

TO THE SAME.

Reading, July 13, 1787.

MY DEAR LIFE,

IT rains ſo hard that I cannot go to Mr. Searle's, I have therefore ſent to Mr. Anneſley for a frank, and am ſet down to write you another letter. I hope you received mine of yeſterday, and my two from Chelſea.

All is well at Reading; we are baking to day; we ſhall not get money by baking, but we ſhall get good bread. But the beſt of bread is ready provided for us; and to be had without money, and without price, and that is the bread of life. The true bread, and the living bread which came down from heaven, that a man may eat thereof and not die. You have a full account of it, John vi. and if you have faith in that account, you will hunger for that bread, and be fed, and ſatisfied with it alſo.

If you have had the ſame rain at Tunbridge, which we have had here, you have ſeen the truth of the ſixty-fifth Pſalm. "The earth is "full of the riches of Jehovah, and the year is "crowned with His goodneſs." Corn, herbs, plants, flowers, (all now in their perfection and beauty) which are produced by the earth, are repreſented as a variegated crown put upon its head,

head, by it's beneficent Creator; and the heavens, which are called the paths of Jehovah, collect and diſtil the rains which impregnate the earth, and make it the parent of terreſtrial bleſſings.

In Iſaiah lxiii. 4. God ſpeaks of the year of His redeemed, and that year will be crowned with His goodneſs, when His redeemed ſhall be gathered together out of every nation, and tongue, and kindred, and people; and when the admired and glorified Jesus ſhall put a crown of righteouſneſs and glory upon each of their heads. O! what a ſight will it be! A church will be there preſented, all glorious within and without. This corruptible ſhall put on incorruption; and this mortal ſhall put on immortality; no winter will ſucceed this harveſt, but a bleſſed reſt, which is finely, but faintly repreſented by a calm, ſerene day in October, in which the earth appears perfectly quiet, and not a cloud is ſeen in the ſky.

Never expect perfect happineſs, till your Almighty Saviour, according to the mighty working whereby He is able to ſubdue all things to Himſelf, has changed your vile body, that it may be like unto His glorious body. The waters of Tunbridge cannot do this; but there is a pure river of water of life, clear as cryſtal, proceeding out of the throne of God

and

and of the Lamb, which can. Waſh in this, and drink of this, and you are perfectly whole: but remember that all its efficacy, as well as the efficacy of Tunbridge water for the health of the body, is derived from JESUS. He is the Saviour of ſoul and body. He is the author and preſerver of all things. By Him, and for Him were all things made; and by Him all things conſiſt. Whatever you want for ſpirit, ſoul, or body, go to JESUS for it, and you will find that all fullneſs is in Him. All that are ſaved, muſt acknowledge, now and for ever, "that of His fulneſs have they all received, "and grace for grace." John i.

The frank is juſt come home, and reminds me of Him, who will freely take every meſſage and petition which you have to His Father, and will take every bleſſing and grace from His Father, and convey it freely, by His free ſpirit, to you. Make uſe of ſuch a Mediator, that your fellowſhip may be with the Father, and with His Son JESUS CHRIST; and that you may know, that He dwelleth in you, and you in Him, by His ſpirit, which He hath given you. Aſk and you ſhall receive; thus ſeek, and you ſhall find it; knock, and the door of the palace of the King of Kings, ſhall be opened unto you. But aſk, ſeek, knock in the name, righteouſneſs, and ſtrength of JESUS CHRIST.

CHRIST. By these things I live, and I desire no other; they cannot be enjoyed as they ought with an unnecessary superfluity of other things; they render such additions perfectly needless.

This will probably reach you upon the LORD's Day; it is His day, when He is exalted alone; and when He comes and takes possession of our hearts, and dispels the clouds and darkness, which are there without Him—it is as a morning without clouds, and clear shining after rain.—We become the children of the light, and of the day, and walk in the path of the just, which shineth more and more, as it brings us nearer to heaven. GOD's word is our lamp, JESUS CHRIST is the light of it: and His spirit the oil which supplies it. When that word is written upon your heart and mine, it operates as an engrafted word, and makes us partakers of its nature. Then we know all things, and the whole body is full of light.

Pity and pray for them who walk on still in darkness, for the earth is full of it, and of cruel habitations, and all its foundations are out of course. Are you turned from darkness to light? be thankful; it is special, distinguishing grace, for which you are to be thankful. Use the means of grace; read, hear, watch, pray, and whenever you go to the throne of grace, remember your

Faithful and affectionate,

W. B. CADOGAN.

TO MRS. DEANE.

Reading, Oct. 8, 1784.

MADAM,

IT was not till about a week ago, that Mr. Eyre, my curate at Chelſea, put part of a letter of your's into my hands, which I underſtood was delivered to him by your ſervant. The kind manner in which you have expreſſed yourſelf towards me, added to the deſire you have intimated of my correſpondence, have induced me to trouble you with this letter.

I had not conceived till now, that there was a friend, or relation of my family, who was united to the LORD JESUS: at leaſt I knew of none to whom it had been given in the behalf of CHRIST, to believe on Him. I congratulate you ſincerely, on account of your love to Him; it is a proof of His love to you, "we love "Him becauſe He firſt loved us;" and He is an object that deſerves all our love. Indeed we cannot love Him ſufficiently—no friend nor relation like Him—He alone is Father, Mother, Huſband, Wife, Brethren, Siſters, Houſes, Land, and all this an hundred fold. To them that thus believe, He is precious; He is that Pearl of great price, which we do well to ſell all that we have, and buy.

I bleſs His name, that I have found Him to be ſuch; and under ſome very heavy trials from the world without, my own evil heart within, and a ſad ſinful nature which I conſtantly carry about me; I have been enabled to go to Him for daily pardon, and daily victory; and as ſurely as I go to Him, ſo ſurely do I triumph in CHRIST JESUS.

Here, Madam, is our great and common Head; here and hence all the life which we are to live, here and for ever. It hath pleaſed GOD that in Him all fulneſs ſhould dwell, and if we are Chriſtians, we can ſay with the Apoſtle, "of His fulneſs we have all received, and "grace for grace;" we are rooted in Him, built up in Him, and growing up into Him, in all things. He is all in all; His Name only is excellent, and His praiſe above heaven and earth.

May I hope that this letter will encourage you to favour me with a line; if by my correſpondence I can be of any uſe to you, I ſhall be very happy to continue it; and am,

Madam,

Your moſt obedient

Humble Servant,

W. B. CADOGAN.

TO

TO THE SAME.

Chelſea, Feb. 21, 1785.

DEAR MADAM,

I AM aſhamed to look at the date of your letter, which informs me that it is near four months ſince I was favoured with it; but when I tell you that I have two large pariſhes to take care of, and conſequently a great deal of preaching, and other duty upon my hands, I hope you will excuſe me.

You deſire me to point out an author, whoſe arguments are ſhort and moſt concluſive upon the truth; I know nothing that might anſwer your purpoſe better than Dr. Leſlie's ſhort method with the Deiſts and Jews. It is printed ſeparately from his other works. I would alſo recommend the Book written by Mr. Milner, of Hull, againſt Gibbon. But adviſe your friend to ſearch the Scriptures; they will ſpeak for themſelves. They contain ſuch things, "as eye hath not ſeen, nor ear heard, nor hath "it entered into the heart of man to conceive." And even if men could have invented ſuch things, they could have had no worldly views in propagating them. The doctrines they contain, are alike adverſe to the pride of philoſophy, and the pleaſures of ſin; that is, to every thing

that is loved and practiſed in the world:—And yet they exiſt amongſt us, and that to the comfort of thouſands. If this work or counſel had been of men, conſidering the difficulties it has had to ſtruggle with, it would have come to nought long ago: but, ſays the Apoſtle, "I am not aſhamed of the Goſpel of CHRIST, "for it is the power of GOD unto ſalvation, to "every one that believeth:" and its purpoſes are effected, not with excellency of ſpeech, or the enticing words of man's wiſdom, but with the demonſtration of the ſpirit, and of power.

The reaſon why the Bible is read and underſtood ſo little, is, becauſe it is treated as the word of men, but not as the word of GOD. Conſidered as the word of GOD, it is not the ſubject of opinion and debate, but of implicit confidence and obedience; and ſurely it is a bold thing to ſay, that ſuch a book, ſo unlike every other, and ſo wonderful in its contents and its effects, is not the word of GOD. In its full effect, however, as the word of GOD, it muſt be ſpiritually diſcerned, and can be underſtood only by the ſame ſpirit that inſpired it; leading us into all truth.

This ſpirit of truth, is the ſpecial gift of the Father, to thoſe who are His children in His Son JESUS: and O, what a mercy is it, if you and I are in that number! "Let them give "thanks

" thanks whom the LORD hath redeemed, and " delivered from the hand of the enemy." He is gathering them from the eaſt, and from the weſt, from the north, and from the ſouth, and He calls them together by His word, which being accompanied by His ſpirit, is an effectual calling, that makes them acquainted with His love to them in CHRIST JESUS; ſo that they may live in the enjoyment of that love here and for ever—nothing can ſeparate them from it.

Mrs. Cadogan and I have ſome thoughts of going this year into Scotland, and if we do, we propoſe to ourſelves the pleaſure of paying our reſpects to you at Whitkirke, if you will let us know whether it be convenient.

I am,
Dear Madam,
Your very faithful
And obedient Servant,

W. B. CADOGAN.

TO THE SAME.

Reading, July 26, 1785.

DEAR MADAM,

I AM aſhamed that your laſt kind letter of May the ſecond, ſhould have laid by me ſo long

unanſwered. I was in hopes, long before now, of being able to give you ſome tidings of our intended viſit to Whitkirke, but all thoſe hopes are fruſtrated by the illneſs of my curate at Reading, and my inability to ſupply his place; ſo that I have given up all thoughts of my northern expedition, and have only to ſay, the LORD's will be done.

I was ſorry to hear of your illneſs; I hope it is removed; or that it is ſanctified: which is far better than its removal. Health or ſickneſs, wealth or want, are trifles in themſelves. There is but one deſireable ſtate, and that is to be the LORD's: to have an intereſt in JESUS CHRIST; to live the life of faith in Him—to be in the hands of a reconciled GOD and Father—and to have His ſpirit in our hearts, conforming our wills to *His*. We can then thank GOD for having made us meet to be partakers of the inheritance of the ſaints in light, and *that* inheritance is *incorruptible*, *undefiled*, and *unfading*. It makes the poor rich indeed, and the ſick perfectly whole. That the LORD may bleſs you, and keep you, is the ſincere wiſh and prayer of,

Dear Madam,

Your much obliged and

Moſt obedient Friend and Servant,

W. B. CADOGAN.

TO THE SAME.

Reading, Jan. 19, 1787.

DEAR MADAM,

I THANK you for your laſt kind letter, and am aſhamed that I have not anſwered it ſooner.

Mrs. Cadogan has got a cold and ſore throat, which added to her other complaints, have brought her low. She deſired me to tell you, that ſhe has juſt began to try one of the preſcriptions which you gave her. But to *God only wiſe* be glory through JESUS CHRIST for ever. GOD is wiſe, and all-wiſe, and *only* wiſe; He knows what is beſt for us; and whether He gives or withholds the bleſſings of this life, He is wiſer than we are, and His love towards His children conſtantly inclines Him to put forth His wiſdom to direct and contrive for them, and His power to protect and preſerve them. They can deſire no more, and being once ſatisfied that GOD is their GOD, they are in poſſeſſion of all good. They are bleſſed in health, bleſſed in ſickneſs, bleſſed in wealth, bleſſed in want, bleſſed with children, and bleſſed without children; bleſſed in their going out, and in their coming in; in life, in death, and for ever.

Dear Madam, think often on your mercies; if you are a child of GOD, the burden of your

ſong, is, "His mercy endureth for ever." You and I ſhall be ſinging this ſong throughout eternity, if we are, what I truſt we are, heirs of GOD through CHRIST. What are all earthly enjoyments compared to this! Your valuable friend and neighbour at Temple Newſam, is not ſo happy in her palace without CHRIST, as you are in your cottage with Him. You may venture to tell her ſo, and her own experience will tell her the ſame.

The world paſſeth away, with all its riches, honours, and pleaſures, but He that doeth the will of GOD abideth for ever. The year eighty ſeven, will bring us no more than the year eighty ſix. When we reflect upon the years that are paſt, we ſhall ſay of them as Jacob did unto Pharaoh, that they have been few and evil. But CHRIST's fulneſs is inexhauſtible; the more we receive of it, the more it ſeems to abound; and if He has done great things for us already, whereof we rejoice, He will do greater ſtill. He will be better to us in eighty ſeven, than He was in eighty ſix, and better and better, till He has brought us to Himſelf in glory. This is the beſt of all, the ſuperlative good which nothing can exceed, and it will be without interruption, and without end. Seek nothing but CHRIST, and then you may ſay with

with the Apoſtle, " as having nothing, and yet " poſſeſſing all things."

Remember us kindly to Mr. and Mrs. Atkinſon, and all our other friends in CHRIST, in and about Whitkirke. And may GOD bleſs you, my dear Madam, with all ſpiritual bleſſings in heavenly places in CHRIST, and increaſe you ever more and more! Though abſent in body, I am preſent with you in ſpirit; and if I never ſee you again upon earth, I hope to ſee you, where we ſhall ſee GOD as He is, and be like Him.

I am, Dear Madam,

Your very faithful and affectionate

Friend and Servant,

W. B. CADOGAN.

TO THE SAME.

Reading, Nov. 19, 1787.

DEAR MADAM,

IT is ſo long ſince we had the pleaſure of hearing any thing from you, or of you, that we are quite uneaſy; I think that I wrote to you laſt, upon Mrs. Cadogan's return from Tunbridge, in the beginning of Auguſt, and I have never received any anſwer to that letter.

You

You will be glad to hear that Mrs. Cadogan has found great benefit from Tunbridge, or from ſome other means, as ſhe has been for this laſt month, or ſix weeks, remarkably well.

To what ſecond cauſe we are to aſcribe this, is uncertain; but we cannot err, in aſcribing it to GOD as its firſt cauſe, for He giveth us life, and breath, and all things. If we do not enjoy His gifts, it is becauſe we are not thankful, but vain in our imaginations, our fooliſh heart is darkened, and we worſhip and ſerve the creature inſtead of the Creator, who is bleſſed for ever.

Such is your ſtate and mine by nature; and what a wonder of mercy is it, that when you and I were totally unmindful of GOD, He ſhould be ſo mindful of us, as to give "His "only begotten Son, that whoever believeth in "Him, ſhould not periſh, but have everlaſting "life." This is the gift of gifts, and can be known and enjoyed, only by thoſe that are thankful. Where there is faith to depend upon GOD for ſuch mercy as this, there muſt be thankfulneſs; and the beauty of ſuch a dependence, is, that it will make us thankful for all things. Health and ſickneſs, wealth and want, &c. &c. all are in our way to glory, and have a tendency to make us meet for an inheritance incorruptible, undefiled, unfading; reſerved in heaven

heaven for thoſe who are kept by the power of GOD, through faith, unto everlaſting ſalvation.

I truſt that you are in ſuch hands; the eternal GOD is thy refuge, and underneath are the everlaſting arms; whatever enemies you have to encounter, He ſhall thruſt them out from before thee, and ſhall ſay, deſtroy them. You are well ſtricken in years, and conſequently nearly ripe for eternity. Iſrael then ſhall dwell in ſafety alone; and ſin and ſinners ſhall moleſt them no more. This is the ſalvation which is in CHRIST JESUS, with eternal glory: The Scripture is the word of it, and it is ſent unto you. Oh Madam, you have nothing to do but to praiſe the GOD of your life, and to pray to Him for more grace, that you may praiſe Him more from day to day:—as you grow weak, you ſhall ſay you are ſtrong, and learn to glory in your infirmities, that the power of CHRIST may reſt upon you. So ſhall you bring forth more fruit in your age, ſhew how true the LORD your ſtrength is, and that there is no unrighteouſneſs in Him.

I hope that this will provoke you to write to me; I long to hear how you are, and how your ſoul proſpers; ſo does Mrs. Cadogan, who joins with me in all good wiſhes towards you. Salute in our names all about you that are in

CHRIST

CHRIST JESUS, and particularly Mr. and Mrs. Atkinſon.

I am, Dear Madam,

Your moſt faithful and obedient

Friend and Servant,

W. B. CADOGAN.

TO THE SAME.

Reading, June 18, 1788.

DEAR MADAM,

THE laſt account which I had of you, gave me much concern, but as I had wrote to you a day or two before I received it, I was in hopes of hearing better tidings concerning you. I long to know how you do, and how your ſoul proſpers, it often proſpers much in the ſchool of affliction. When the Apoſtle's thorn in the fleſh drove him to his LORD in prayer, and when the LORD, in anſwer to his prayer, ſaid, "my grace is ſufficient for thee, for my "ſtrength is made perfect in weakneſs;" He was more than cured of his complaints. "Moſt "gladly therefore will I rather glory in my in-"firmities, that the power of CHRIST may reſt "upon me; therefore I take pleaſure in re-

"proaches,

" reproaches, &c. for when I am weak, then " am I ſtrong." 2 Cor. xii.

This ſhould be your experience, and I have no doubt but it is, for ſuch as are planted in the houſe of the LORD, ſhall flouriſh in the courts of the houſe of our GOD; they ſhall bring forth more fruit in their age, and be fat and flouriſhing. Pſalm xci. 14. Whilſt they who are in Adam are growing worſe, they who are in CHRIST, are growing better every day. We want only to get rid of this earthly tabernacle, in order to be completely happy; " look there- " fore not to the things that are ſeen, but to " the things that are not ſeen," and what bright and bleſſed proſpects are before you! And till we are in the full poſſeſſion and enjoyment of what we now ſee afar off, " though the outward man " periſh, the inward man is renewed day by " day; and our light afflictions, which are but " for a moment, work for us a far more ex- " ceeding and eternal weight of glory. Happy " are the people that are in ſuch a caſe, yea " happy are the people, who have the LORD " for their GOD!" You will acknowledge when you ſee Him as He is, that He hath done all things well; and that His brighteſt deſigns towards us, have often been veiled under clouds of ſorrow and pain.

I have

I have been aſhamed to reflect how often I have forgot to ſend you the ſermons, which you wrote about, but they are not worth your reading; I hope that I ſhall remember them, when I go next to London.

Mrs. Cadogan is not yet free from her complaints, though I think that the general ſtate of her health is better, ſince ſhe was at Tunbridge laſt year. We have ſome thoughts of going next month into Warwickſhire and Shropſhire, I wiſh it was in our power to go into Yorkſhire alſo, but that I fear will be impoſſible. However, I am preſent with you in ſpirit, though abſent in body; and live in hope that we are inſeparably connected in one LORD JESUS CHRIST, of whom the whole family in heaven and in earth is named. In this caſe we ſhall meet in heaven to go out no more; and ſing together ſalvation to our GOD, that ſitteth upon the throne, and unto the Lamb without interruption and without end.

Mrs. Cadogan joins with me in all kind wiſhes to you; and

I am, Dear Madam,

Moſt ſincerely your's,

W. B. CADOGAN.

TO

TO THE SAME.

Reading, Jan. 30, 1789.

DEAR MADAM,

I WAS favoured with your's of the twenty firſt, and really thought that I had anſwered your laſt of the twenty fifth of November: but upon looking over it, I find that I had wrote to you on the nineteenth of the ſame month, and think perhaps that having troubled you ſo little a while before the receipt of that letter, I may have omitted to anſwer it; ſo that I do not know whether I am to charge the blame upon the poſt, or to take it upon myſelf. The latter, however, is the ſafeſt ſide to take, and I do it the rather, becauſe I am ſure of forgiveneſs, where GOD hath forgiven all treſpaſſes, blotting out the hand-writing of ordinances which was againſt us, and contrary to us, and took it out of the way, nailing it to the croſs of CHRIST.

I believe that I am writing to a perſon, who has ſeen and taſted this unſpeakable grace and mercy, and therefore I am willing to plead guilty before you.

I am glad to hear ſo good an account both of your body and ſoul, the health of the one is much connected with that of the other; and we have a faithful GOD who has promiſed, that He will

will preſerve both blameleſs, until the coming of our LORD JESUS CHRIST. 1 Theſſ. v. 23, 24. You are ſtill groaning in an earthly tabernacle, and you muſt get rid of that, before you arrive at the ſtate of perfection to which you are aſpiring: but your way is plain before you. "Our converſation is in heaven, from whence "we look for the Saviour, the LORD JESUS "CHRIST, who ſhall change our vile body, "that it may be faſhioned like unto His glo-"rious body, according to the mighty working, "whereby He is able to ſubdue all things to "Himſelf." Phil. iii. 20. Keep looking to JESUS CHRIST, and you ſhall find that though the outward man periſh, the inward man ſhall be renewed day by day; and when your ſpirit, ſoul, and body are glorified, you ſhall ſee Him as He is, and love, praiſe, and enjoy Him, without a wandering thought, or wiſh, for ever. There I hope to meet you, if we never meet again upon earth, but if we live till July or Auguſt, Mrs. Cadogan and I think of a little ramble, and we will contrive, if we can, to comprehend you in our excurſion.

I had a letter from my brother about a fortnight ago, he was then at Florence in his way to Rome, and was in very good health, but did not talk of returning to England.

His

His Majeſty's ſtate, as you obſerve, is truly deplorable. The opinions of thoſe who ſhould know better than me, are ſo various upon the ſubject, that I can have none of my own. We cannot do better than pray for him. And if we are taught to pray by the ſpirit helping our infirmities, O what a mercy ſhould we think it to receive a kingdom, which cannot be ſhaken! To have a throne of grace and glory occupied for us by JESUS CHRIST, King of Kings and LORD of LORDS, and the ſame yeſterday, to day, and for ever! Here is no confuſion, no change of government, of miniſtry, or favour. Happy they who dwell in His court, and are receiving favours from Him, whoſe love, like His eſſence, is without beginning, without interruption, and without end!

When you draw nigh to Him, remember me. Pray for me, of ſinners the chief, and of ſaints leſs than the leaſt. Mrs. C. unites with me, not in compliment, but in every kind wiſh towards you.

I am,

Dear Madam,

Moſt ſincerely your's,

W. B. CADOGAN

TO THE SAME.

Reading, October 16, 1789.

DEAR MADAM,

YOUR laſt letter is dated July twenty ſix; it has travelled with me firſt into Shropſhire, then into Suffolk, with intentions that it ſhould be acknowledged; but lo, and behold, it has returned with me unanſwered home! Moſt of my intentions come to the ſame end, and moſt of my life is ſpent in propoſing much and doing little. What a comfort to know that JESUS CHRIST liveth for me, that He ever liveth to make interceſſion, and the ſubject of His interceſſion is not works of righteouſneſs which we have done, but His own Almighty work finiſhed upon the croſs! Here ſurely we have righteouſneſs and ſtrength; here all the ſeed of Iſrael are juſtified; and here they ſhall glory for ever.

After the mention of ſuch a wonderful Perſon, I hardly know how to ſay any thing of ſo poor a wretch as myſelf: but as you may wiſh to hear ſomething about us, I juſt inform you, that we have been upon the ramble ever ſince the beginning of Auguſt till this day fortnight, when we arrived at our quiet and peaceable habitation. Our excurſions have been pleaſant, and

and I truſt profitable. We went firſt into Shropſhire, and then into Suffolk, where I ſpent three weeks with my father. I preached there the things concerning JESUS CHRIST; not only no man forbidding me, but almoſt every one deſiring to hear the ſame things again. My Lord heard me, and thanked me. May the LORD of LORDS convey the word of grace into his ſoul! And is there any thing too hard for the LORD? It is the common and daily exertion of His omnipotence to change ſtone into fleſh, and enmity into love.

We have had but unpleaſant accounts from abroad, reſpecting the health of my brother. He has been extremely ill for three months; and indeed there was a time, when all hopes of his recovery ſeemed to be over, but the laſt two letters have ſpoke more favourably of him. I can only pray for him, and that not always. But there is an almighty ſpirit to help our infirmities, and the GOD who heareth and anſwereth prayer, is almighty to perform the petitions we deſire of Him. Pray thank Mr. Atkinſon, with our love and reſpects, for the draught of the green-houſe, which I ought to have acknowledged, as well as your letter, before; but I am ſure he can forgive, becauſe he has been forgiven.

I find complaints in your laſt of the weather, and of your great proſpects of plenty being diminiſhed, by reaſon of the coldneſs and wetneſs of the ſeaſon; but before you complained, GOD had ſaid, "that day and night, ſeed time "and harveſt, ſummer and winter, ſhould not "ceaſe;" and has He not been as good as His word? O for more faith and fewer fears!

You complained too of your health, which I was ſorry to hear; but what are we to expect but ſorrow, in a world of ſin; and what in a dying world, but ſomething or other, that reminds us we muſt die? But "bleſſed are the "dead which die in the LORD; henceforth "they reſt from their labours;" and have health and happineſs, without interruption and without end. Look for this, and more than this, from JESUS. May He be your guide unto death, and your GOD for ever!

Mrs. Cadogan unites with me in kind regards to you, and all that are with you; Mr. and Mrs. Denniſon, and the old diſciple. Let us hear that you are in health, and that your ſoul proſpereth; and believe me,

Dear Madam,

Moſt ſincerely your's,

W. B. CADOGAN.

TO

TO THE SAME.

Chelſea, March 17, 1790.

DEAR MADAM,

I BELIEVE I am a letter in your debt; the laſt that I can find of yours, is dated the twelfth of November; I am in a conſtant hurry between two large pariſhes, and therefore hope that you will excuſe my not writing oftener. I hope that you are as well, as when you wrote laſt; the mild winter has been much in your favour; and indeed, what is not in favour of thoſe who love GOD? "All things work together for "good, to them that love GOD, who are called "according to His purpoſe," &c.

We have been at Chelſea about three weeks, and intend ſtaying here till Eaſter, when I ſhall be glad to return to my ſweet retreat at Reading; for I am here hurried out of my life with buſineſs and company.

My Lord is very well, and he expects my brother home in July or Auguſt. I have as much to lament, as to the ſpiritual ſtate of my earthly connections, as you or any one can have: but I know one who ſaith, "what is that to "thee? follow thou Me." It is your buſineſs and mine to follow CHRIST, let who will do otherwiſe.

Nothing is to be got by following the world, even ſhould we gain the whole by it; but every thing that GOD has to give, is to be found in CHRIST, and is the portion of them that follow Him. We are encompaſſed with a cloud of witneſſes, who have ſet their ſeal to this truth in time, and will do the ſame throughout eternity. "Let us therefore lay aſide every "weight, and the ſin that doth moſt eaſily "beſet us, and let us run with patience, the "race that is ſet before us, looking unto JESUS "the author and finiſher of our faith, who for "the joy that was ſet before Him endured the "croſs, deſpiſing the ſhame, and is now ſet "down for ever at the right hand of the "throne of GOD." When our bleſſed and adorable Immanuel has brought us there, if there can be a moment's ſorrow in His glorious preſence, it can ariſe only from the reflection, that we have followed Him ſo poorly here below. But as we can follow Him only by His own ſtrength and grace, may we be continually crying, "draw us and we will run after "thee."

Mrs. Cadogan is well, and deſires her love to you; remember us to Mr. and Mrs. Atkinſon, the old diſciple, and all Chriſtian friends.

Grace

Grace be with you and your's; pray for us, and believe me,

Dear Madam,

Your very faithful and

Obedient Friend and Servant,

W. B. CADOGAN.

TO THE SAME.

Reading, May 19, 1790.

DEAR MADAM,

I WAS ſorry to receive ſuch an account of your houſe, as you ſent me in March, but thought then as I do now, that, if you and your houſe are ſerving the LORD CHRIST, (as I truſt you are) all will be well: for who ever ſerved ſuch a Maſter without being conſtrained to ſay, "He "hath done all things well?" I have often thought of writing to you between that time and this, but one thing or another has prevented the doing of it: not want of regard, for I know few people for whom I feel ſo great a regard as for yourſelf, and with whom I can more readily weep or rejoice, as you communicate to me your ſorrows or joys.

It is the privilege of a Chriſtian, however ſorrowful, to be always rejoicing; for GOD in

CHRIST, seen and known by faith, is the fountain of eternal joy. Even when He sends chastisements, which do not seem for the present joyous but grievous, we know that He is *love:* this is His Name, and this His nature. He changeth not, whatever changes there may be in our condition; "and having loved His own, "He loveth them unto the end." There is in one respect, therefore, a perfect sameness in the condition of a believer, He may say of every dispensation this is love. Look, therefore, upon the late visitations in your house, as so many fresh mercies flowing from the throne of GOD and the Lamb; you have perhaps discovered them to be such before now, afflictions, which however light, and but for a moment, are sufficient in the hands of an almighty and all-bountiful GOD, to work for you and your servant, "a far more exceeding and eternal weight "of glory."

I am really anxious to hear from you, how you do, and how your soul prospereth; and I hope you will write to me as soon as you can. I have no claim upon you for this, having deferred writing so long myself; but as I live by an act of grace, every day and every hour, and can ask pardon at the throne of grace for sins of as deep a dye as scarlet and crimson,

and

and more in number than the hairs of my head, ſo I can aſk forgiveneſs of a fellow creature.

You and I, dear Madam, muſt learn to take up our croſs and to follow JESUS; His ſufferings increaſed every day, from His birth in a manger, to His death upon the croſs; and the moment that He ſuffered moſt, was almoſt the moment of His departure, when He cried out, "my GOD, my GOD, why haſt Thou forſaken "Me?" Do not wonder, therefore, if your trials ſhould increaſe in the decline of life; look upon them as trials of faith; and depend upon it, that faith is more precious than gold which periſheth; and will be found, though it be tried in the fire, to the praiſe and honour of its author and finiſher JESUS CHRIST at His appearing.

Mrs. Cadogan, who is well, joins with me in kind regards to yourſelf and all your houſe, and all our chriſtian friends in your neighbourhood.

I am,

Dear Madam,

Very ſincerely your's,

W. B. CADOGAN.

TO

TO THE SAME.

Reading, June 3, 1795.

DEAR MADAM,

INCLOSED are a few ſmall tokens of Mrs. Cadogan's great love and regard for you, and I would not let them go without adding this expreſſion of mine. Your laſt letter is dated the nineteenth of January, in which you complain of colds, and deafneſs, and infirmities of body, and perhaps may have more complaints of the ſort now. But you do not, you cannot complain of GOD. He is merciful and gracious, ſlow to anger and of great kindneſs. He lays His hand moſt gently upon us, and is ſo faithful to His word of promiſe, as not to ſuffer us to be tempted above that we are able, but will with every temptation make a way to eſcape that we may be able to bear it.

What a mercy, my dear Madam, to be in ſuch hands, and to know by faith, that we are in them! "Caſt all your care upon GOD, for "He careth for you," and has given you a decided proof of His love, in the gift of His only begotten Son. Becauſe we are ſons and daughters, "He hath ſent the ſpirit of His Son "into our hearts, crying Abba Father." We may truſt ſuch a GOD for grace to live, grace to ſuffer,

ſuffer, and grace to die; in ſhort, for grace to help in every time of need. He is the GOD of all grace, and giveth more and more, till in the end He giveth glory.

Though we may never ſee one another again upon earth, I rejoice in the proſpect of meeting you in heaven; where we ſhall ſee JESUS CHRIST as He is, and live and reign with Him for evermore; and you may depend upon it that He, who is gone to prepare a place for you, will come again, and receive you to Himſelf, "that where He is, there you may be alſo."

What a ſad thing to return from ſuch proſpects as theſe, to a miſerable and ſinful world, concerning which I have only to tell you, that it is as bad as ever. The ſtory, which you heard concerning * * * *, is only a freſh proof that the world in which we are now, is under the influence of Him who was a liar from the beginning, for there is no truth in it. But the world to which we are going, is under no ſuch influence; and there will be nothing in it, but truth and joy. No wonder that GOD's people ſhould confeſs themſelves to be ſtrangers and pilgrims upon earth, and deſire a better conntry, that is a heavenly. May you and I be followers of them, "who through faith and patience inherit the promiſes." And that GOD may comfort and ſupport you with all the comforts of

of His eternal ſpirit, is the ſincere wiſh and prayer of,

Dear Madam,

Your moſt faithful and affectionate
Friend and Servant,
W. B. CADOGAN.

Mrs. Cadogan deſires to add her moſt affectionate regards, and begs your kind acceptance of the incloſed, which is little in itſelf, but accompanied with much love.

TO ROBERT SCOTT MONCRIEFF, Esq.

Edinburgh, Oct. 6, 1786.

MY DEAR SIR,

I HAVE juſt finiſhed a letter to my curate at Reading, deſiring him to acquaint your ſiſters with the death of their nephew; and I can depend upon him for doing it with grace and humanity.

My acquaintance with you is but ſlight, but it is ſufficient to conſtrain me to ſuffer and to weep with you; and to call upon you to conſider the great Apoſtle and High Prieſt of our profeſſion, who was not only a ſufferer before you,

you, but who is alſo the LORD our GOD, our hope and ſtrength, and a very preſent help in trouble. May His conſolations abound in your heart! May His ſpirit take of His things and ſhew them unto you, and teach you that He who has all power in heaven and in earth, has ſtrength to be made perfect in the weakneſs of His people!—" MY GRACE IS SUFFICIENT " FOR THEE."

Here is your ſupport, and you need no other. We look for a Saviour from heaven, " who " ſhall change our vile body, that it may be " made like unto His glorious body." He ſaid to Lazarus come forth; and the hour is coming " in which all that are in the graves ſhall hear " His voice and come forth." Then fathers and children who have ſlept in JESUS, ſhall be brought together with Him, and ſo be for ever with their LORD. " Refrain therefore thy " voice from weeping, and thine eyes from " tears; for there is hope in thine end, ſaith the " LORD, that thy children ſhall come again to " their own border." Jer. xxxi. 15, &c. Bleſſed day! Bleſſed proſpect! We are ſtrangers and pilgrims upon earth, and haſtening to a better country, that is a heavenly, where pilgrims meet to part no more.

GOD

God bleſs you and your's; pray for me, as I do for you; and believe me to be,

Your Servant in Christ,

W. B. CADOGAN.

TO LADY CATHERINE MURRAY.

Chelſea, Oct. 31, 1786.

DEAR MADAM,

WE ſet out for Reading tomorrow, where we hope to be fixed for the winter, and where we ſhall be very glad to ſee you, whenever it will ſuit you to come to us. We had a pleaſant and proſperous journey by the will of God, and both of us think ourſelves better for our expedition to Scotland. I ſhall make it my buſineſs to look out for a houſe which may ſuit you at Reading; I have thought alſo of another ſcheme for you, which, in your circumſtances, may be peculiarly ſuitable, and which I will talk over with you, when I have the pleaſure of ſeeing you.

I hope you perſevere in ſeeking "a houſe "not made with hands, eternal in the heavens." All God's children have unanimouſly confeſſed, that they were ſtrangers and pilgrims in the earth, and however they may have been deſti-

tute

tnte and deſpiſed in this world, GOD has never been aſhamed to be called their GOD, for He hath prepared for them a city. See Hebrews xi.

You have reaſon to be thankful, that GOD hath chaſtened and corrected you, but He hath not given you over unto death. He hath pointed you to JESUS CHRIST, who is the way to eſcape death, and to come unto GOD. You can deſire no more; and if you have the reproach of CHRIST in this world, you have that which Moſes preferred to all the treaſures of Egypt. Amidſt all the ſufferings of time, you can ſay, "I ſhall not die, but live, and declare "the works of the LORD; the LORD is my "helper, I will not fear what man can do unto "me."

The pleaſures of ſin are but for a ſeaſon, but the pleaſures which are at GOD's right hand, are for evermore; and in His preſence there is fullneſs of joy. It is by the blood of JESUS that we get into His preſence, we have boldneſs by it to enter the holieſt; and we need no other plea for grace here, or glory hereafter, but the blood and righteouſneſs of GOD's dear Son. His name is above every name; all GOD's bleſſings are annexed to it, and there is nothing which GOD has to give that is too good for Him to aſk, receive, and beſtow. I commend you to Him, and deſire to leave you in His hands.

Remember

Remember me kindly to Mr. and Mrs. Stewart, and all that belong to them, and to all other friends. Mrs. Cadogan joins with me in all theſe remembrances, and particularly to her couſin in nature and grace, Lady Jane Home.

Excuſe this ſcrawl, as I am in great haſte, but

I am,

Your moſt faithful and obedient

Friend and Servant,

W. B. CADOGAN.

TO THE SAME.

Reading, Feb. 5, 1787.

DEAR MADAM,

MRS. CADOGAN received your letter, and would have anſwered it herſelf, had ſhe not had a bad head ach; though ſhe finds herſelf upon the whole, vaſtly better. There is every thing that you can want in Mrs. Talbot's houſe, in ſhort, more than is ſufficient for you, if you confeſs that you are a ſtranger and pilgrim in the earth. All GOD's children have confeſſed this living and dying, and it is a moſt bleſſed confeſſion, for they that ſay ſuch things, declare plainly

plainly that, " they ſeek a better country, that " is a heavenly ;" and GOD is not aſhamed to be called their GOD. What are all the purſuits and expectations of the world, to ſuch purſuits and expectations as theſe ! Let theſe be your's and mine, and let the world go as it pleaſes.

It is a greater mercy than we think, to be delivered from this preſent evil world. It muſt have been a deliverance of great eſtimation in the ſight of GOD and our Father, becauſe our LORD JESUS CHRIST gave himſelf to accompliſh it according to His will. Gal. i. 4. Had God bleſt you with preſent proſperity, and withheld this mercy from you, you would not have been half ſo happy as now ; though called to leave your country, and your kindred, to deny yourſelf, and to follow a deſpiſed and crucified JESUS.

They, who are moſt conformed to the image of GOD's dear SON, receive the moſt honour and love from their heavenly father : and though we had not a place where to lay our head, we ſhould ſtill be in outward circumſtances, as great as our divine LORD and Maſter. May we be like Him, in earth and heaven !

Excuſe me for troubling you with a long letter, when I meant only to write a ſhort one ; there is one thing more, which Mrs. Cadogan wiſhes to know, and that is if you want a

ſervant. Employ us in any thing in which we can ſerve you, and I will give you an employment in return, in which you may repay us an hundred fold; PRAY FOR US; and we will pray for you.

May GOD direct your ſteps, may His preſence go with you wherever you go; may He guide you with His counſel, and after that receive you with glory. Then you will ſay, "whom have I in heaven but Thee! and there "is none upon earth that I deſire in compariſon "of Thee:" and then you are completely and eternally happy.

I am, Dear Madam,

Your very faithful and obedient

Friend and Servant,

W. B. CADOGAN.

TO JOHN STIRLING, ESQ.

Chelſea, March 19, 1787.

DEAR SIR,

I HAVE to thank you for two letters, the latter of which brought an account of a very melancholy event; the more melancholy, as it was very little expected, both by Mrs. Cadogan and

and me; though death ought always to be expected in a dying world, as the only thing in it which is certain. Mrs. Cadogan was a good deal ſurprized and ſhocked at hearing it, but ſhe knows "in whom ſhe has believed: the "eternal GOD is her refuge, and underneath "are the everlaſting arms;" ſupport and relief like theſe, muſt make us more than conquerors under every trial.

As your views are ſtill towards the miniſtry, I pray GOD to bleſs, proſper, and direct all your purſuits which lead to it; the undertaking is great, but the work itſelf is delightful; and all its delights are often neceſſary, to compenſate for the many diſtreſſes incident to a faithful diſcharge of it. It was a ſaying of Luther's, "that prayer, meditation, and temptation, made "a miniſter." He muſt learn the leſſons which he is to teach, and therefore muſt be an exerciſed and experienced Chriſtian. Divine teaching can alone furniſh him with theſe requiſites, without which, learning, and eloquence, and all other accompliſhments, "are but as ſounding braſs, or a tinkling cymbal." It is true that Apollos was an eloquent man, but he was alſo mighty in the Scriptures: and the Apoſtle Paul was brought up at the feet of Gamaliel, but it was neceſſary that he ſhould be brought to the feet of CHRIST, before he could become a

miniſter; and then he diſclaims the excellency of ſpeech, and "the enticing words of man's "wiſdom," and determines to know nothing among his hearers, "but JESUS CHRIST and "Him crucified," and for the ſucceſs of which preaching and teaching, he depends upon "the demonſtration of the ſpirit, and the "power of GOD."

I hardly know what books to adviſe you to read; eccleſiaſtical hiſtory is a uſeful ſtudy for a miniſter, and Moſheim's is the beſt that we have; but I remember when at Oxford, to have met with a ſermon of Dr. Horne's, the preſent dean of Canterbury, in which he ſays, "*read* "human authors, but *ſtudy* the Bible; as they "have wrote and preached, ſo let them be read "and believed, but call no man your maſter "upon earth, for one is your maſter even "CHRIST; and call no man your father upon "earth, for one is your Father, who is in "heaven." This ſentence influenced greatly my ſtudies in divinity, and almoſt confined them to the Scriptures themſelves, which being read in the original Greek and Hebrew, with ſuch valuable helps as Mr. Parkhurſt's Lexicons, and Pool's Synopſis Criticorum, I am perſuaded bring more light into the underſtanding, and furniſh more ſolid materials for a uſeful miniſtry, than all other books whatſoever.

I would

I would adviſe you, if you have time, to get a little acquaintance with the Hebrew language, which you will find extremely eaſy, and I will endeavour to ſend you Mr. Parkhurſt's Grammar and Lexicon, of which I will beg your acceptance. I will ſend it to Mr. Campbell's at Edinburgh, and get him to ſend it for you, to Mr. Dale's at Glaſgow. As to other books, as I ſuppoſe you will exerciſe your miniſtry in the Church of Scotland, I ſhould think that Mr. Balfour could tell you of many that might be exceedingly uſeful.

Mrs. Cadogan unites with me in all kind wiſhes to you and your's. You muſt remember us in your prayers, and believe me,

Dear Sir,

Moſt ſincerely and affectionately your's,

W. B. CADOGAN.

TO THE SAME.

Reading, Jan. 25, 1788.

DEAR SIR,

I WAS favoured with your letter of the eighth, and ſhould have anſwered it ſooner, had I not been expecting another every day ſince. Mrs. Cadogan was made very uneaſy by the account

which you ſent of — —, and is anxious to hear more particulars reſpecting that matter; nor is ſhe leſs anxious to hear how affairs are ſettled at — — —

But our Bible ſays " be careful for nothing, " but caſt all your care upon Him who careth " for you; and in all things by prayer and " ſupplication with thankſgiving, let your re- " queſts be made known unto GOD." Could we learn this ſecret all would be well; we cannot learn it in the ſchool of nature, but the grace, which bringeth ſalvation, " *teaches* to " deny ungodlineſs and worldly luſts, and " to live ſoberly, righteouſly, and godly in this " preſent world: looking for that bleſſed hope " and glorious appearing of the great GOD, " and our SAVIOUR JESUS CHRIST." He is the great GOD and our SAVIOUR; if He is our portion, we can want nothing. All wills are made, and all earthly goods are diſpoſed by Him, " by whom all things conſiſt, and with- " out whom not even a ſparrow falls to the " ground." If He ſees fit you will be maſter of Renton, and if you are, you will have much more than He had upon earth, who had not ſo large a territory, or ſo quiet a retreat, as the foxes, or the fowls of the air. Well then, if He has redeemed me, let Him claim and keep me for His own. If I am His purchaſed poſſeſſion,

poſſeſſion, let me feel His right to diſpoſe of me, and pray only that He would ſeal me with that holy ſpirit of promiſe, which is the earneſt of our inheritance, until the redemption of our body. Our glory in that ſtate will not be tarniſhed by our vileneſs or obſcurity in this. Indeed, if it can derive any thing, it muſt derive luſtre from them, as the Lamb is worthy to receive riches, and wiſdom, and honour, and might, and glory, and bleſſing, becauſe He is the Lamb that was ſlain. And, O! What a privilege, to be followers of Him!

I was glad to hear of a ſettlement between — — and you, by which I hope you will be enabled to go on with your buſineſs comfortably and proſperouſly. When a man's ways pleaſe the LORD, He maketh even his enemies to be at peace with him. Our Chriſtian calling, whilſt it expoſes us to many enemies, leads us not ſo much to encounter them, as to cleave and pray to the Captain of our ſalvation. Living in His preſence, we are ſuperior to all that is againſt us, in our way to His glory. Our adverſaries have then as little power over our temper, as over our faith. His name being the object of our fear, hope, love, and every affection, earthly objects become altogether lighter than vanity. "This is the victory that overcometh "the world, even our faith; and who is he

" that overcometh the world, but he that be-
" lieveth that JESUS is the Son of GOD?" You have tafted that He is gracious; you have truſted Him, and found that He is to be truſted; and therefore come to Him, " as unto a living ſtone, " diſallowed indeed of men, but choſen of " GOD and precious," that you may be built up in Him, grow up into Him in all things, eſtabliſhed in the faith, and abounding therein with thankſgiving.

This is your buſineſs and mine, and if, as it will often happen, we are careful and troubled about many things, we muſt get rid of all our troubles, by reverting to this, and being reminded, that " one thing is needful." I need, like Peter, a frequent look from JESUS, to recall me to Himſelf, and to weeping and mourning, for an evil heart of unbelief in departing from Him, and denying Him. But a glance from Him is ſufficient to ſhew me that He is alone and altogether lovely; whoſoever, therefore, would know Him, " muſt deny himſelf, take " up His croſs, forſake all, and follow Him." Happy for you, my dear Sir, that you have choſen Him. It is the proper, the deciſive evidence, that He hath choſen you.

Do you ever ſee Dr. Gillies, Mr. Balfour, Mr. Dale, Mr. Scott, and any other of my friends at Glaſgow; tell them that I ſalute them cordially

cordially in CHRIST JESUS; I would love all that love Him.

I am, with Mrs. Cadogan's love to you and your's, and all proper reſpects to Sir Alexander, and Lady Stirling,

Dear Sir,

Moſt affectionately your's,

W. B. CADOGAN.

TO THE SAME.

Reading, March 10, 1788.

DEAR SIR,

I RECEIVED your letter of the ſixteenth ult. and was rejoiced to hear of ſuch an interpoſition of Providence in favour of your family; but more of the interpoſition of grace in favour of your ſoul, which teaches you to uſe the world as not abuſing it; and to ſeek the enjoyment of temporal goods, in the knowledge and love of Him who gave them. In the ſchool of CHRIST we learn both to be full, and to be hungry, to abound, and to ſuffer need: to be content in every ſtate, and to ſit ſo looſe to the things of time, in the midſt of them all, as though we had none. 1 Cor. vii. 29.

I wrote

I wrote to your father to congratulate him upon this acceſſion of eſtate to himſelf and his family; and to expreſs my wiſh that he might know Him who giveth all things richly to enjoy; and be enabled to enjoy His gifts to His glory. But "how hardly do they that have "riches, enter into the kingdom of GOD!" And yet riches themſelves cannot keep us out, if GOD determines to bring us in, "for with GOD "all things are poſſible." I truſt that you have one Father in heaven, who will incline the hearts of your earthly parents towards you, and lead them to do every thing to make you comfortable. But "the LORD is the portion of my "inheritance, and my cup, Thou ſhalt main-"tain my lot." Keep faſt to this, and you can want no manner of thing that is good. We may have many wants, but when our heavenly Father has formed us for Himſelf, He makes not our wiſhes, but His love, the rule of His conduct towards us. GOD puniſhed the murmuring Iſraelites by giving them their deſire, and whilſt they had meat for their luſts in the wilderneſs, they had leanneſs withal in their ſoul. It is therefore wiſdom and underſtanding, to truſt in Jehovah *only* and *for ever*. When we know Him as a Father who gave us unto His Son, and His Son for us, and "who has ſent the ſpirit of His Son into our "hearts,

" hearts, crying Abba Father," drawing us unto CHRIST JESUS for life eternal, we may be ſure that He will freely give us all things. " All are your's, and ye are CHRIST's, and " CHRIST is GOD's."

Though I write and preach about theſe things, I feel myſelf ſadly deficient in the practical acquaintance with them; fears, hopes, and luſts of other things enter into my heart, and make me barren and unfruitful in the knowledge of our LORD and SAVIOUR JESUS CHRIST. But He changeth not, though I do; moſt gladly therefore will I rather glory in my infirmities, that the power of CHRIST may reſt upon me; and that my life being hid with CHRIST in GOD, and not in my keeping, CHRIST my life may only be glorified and admired in me.

I am, Dear Sir,

Moſt faithfully your's,

W. B. CADOGAN.

TO THE SAME.

Cowes, Iſle of Wight, Sept. 10, 1788.

DEAR SIR,

FOUR months have elapſed ſince there has been any correſpondence between us, and I fear that the fault is mine.

I hope

I hope that this will find you and your family comfortably ſettled at Glorat. You muſt not follow my example, but let us hear ſpeedily of you and your's; we ſhall be glad to hear how you do, and how your ſouls proſper, and that you are ſtanding together in the faith of the goſpel. This is the way to happineſs and honour: earthly eſtates and earthly ſettlements are mere nothings: "but bleſſed be "the GOD and Father of our LORD JESUS "CHRIST, who hath begotten us again to a "lively hope by the reſurrection of JESUS "CHRIST from the dead; to an inheritance "incorruptible, undefiled, and unfading, re-"ſerved in heaven for you, who are kept by "the power of GOD, through faith, unto ſal-"vation; ready to be revealed in the laſt time." What a fulneſs is there in this paſſage! To appropriate and experience it by faith, is life eternal. If we are born to ſuch an inheritance, the preſent world will appear but little worth; it is not worthy of thoſe who are taught of GOD to deſire a better, and formed by Him to enjoy it. "Happy are the people, that are in "ſuch a caſe, yea bleſſed are the people, who "have the LORD for their GOD."

But though a ſtranger and pilgrim in the earth, and an heir and citizen of heaven, it is ſtill your duty to do all that you can for your family;

family; for he that provideth not for his own, and especially those of his own household, hath denied the faith and is worse than an infidel. But "seek ye first the kingdom of God and "His righteousness, and all these things shall "be added unto you." The error of most men is, that that which should be the first, is their last pursuit, and both worlds are lost, by being too anxious for one. How beautifully does the Apostle moralize; 1 Cor. vii. "This I say, "brethren, time is short," &c. And how graciously has God dealt with you, in teaching you how to use the world without abusing it, before He put you in possession of it! Indeed, when God giveth Christ, He giveth all things. Of other gifts it is said, "the Lord gave, and "the Lord hath taken away;" of this only, that He gave, never, never to be taken away. "He so loved the world, that He gave His "only begotten Son, that whosoever believeth "in Him, should not perish, but have ever-"lasting life." Therefore the Apostle says, "who shall separate us from the love of "Christ?" Here is my all; He is the one subject of my preaching; and would to God my heart were so purified, that He was the one object of my desire!

Mrs.

Mrs. Cadogan unites with me in kindeſt regards to you and your's; and

I am, Dear Sir,

Your very ſincere and obedient

Friend and Servant,

W. B. CADOGAN.

TO THE SAME.

Reading, Oct. 19, 1789.

DEAR SIR,

I RECEIVED your letter of the twenty ninth ult. and ſhould have written to you before, had you not told me in a former letter, that you was going to the ſea ſide, and that you would write to me from thence; ſo that I hardly knew how to direct to you.

You no doubt can ſay reſpecting your departed child, and all other creature comforts, "the LORD gave, and the LORD hath taken "away, bleſſed be His name." "Bleſs the "LORD at all times, and pour out your hearts "before Him," was the advice given long ago by one much exerciſed in the ſchool of affliction. All GOD's children are in the ſame ſchool; they are taught the ſame leſſons; and learn by what they

they loſe on the one hand, and what they win on the other, that CHRIST is all and in all.

We have been abſent from home about two months, in Shropſhire, Warwickſhire, Suffolk, &c. Our journey has been profitable to our bodily health, as we are returned home remarkably well. I truſt too that the preſence of the LORD was with us, and that is the health of our ſouls. Nay I would hope further, that others have been profited, as the LORD opened to me a door for preaching the name of JESUS, where the virtue and the value of it were little known. I pray that my mouth may be more opened, and my heart more enlarged, in a work of all others the moſt happy and honourable. But I believe that it requires more grace to hear than to preach; and ſtill greater grace to believe, and to do.

May this great grace be upon you and me! May it bring ſalvation to us, and teach us, as ſtrangers and pilgrims in the earth, "to deny "ungodlineſs and worldly luſts," &c. and, as heirs and citizens of heaven, "to look for that "bleſſed hope, and glorious appearing of the "great GOD and our SAVIOUR JESUS CHRIST!" Here is a proſpect which brightens upon us every day, and the things which befal us here can little move us, when they occur in that courſe which we are ſure to finiſh with joy. O what

O what a divine treaſure is faith; "the ſub-"ſtance of things hoped for, and the evidence "of things not ſeen!" And what a mercy to have it in our earthen veſſels! It is the key which opens the cabinet of heaven; it is the hand which takes from thence whatever is requiſite for the preſent uſe and comfort of our ſouls; it is that gift and operation of GOD, by which He himſelf is known and enjoyed; and it is therefore juſtly ſaid of thoſe who have it, that nothing ſhall be impoſſible unto them. How light and momentary, do all difficulties and diſtreſſes appear, when this principle is active and lively! It teaches us to win by ſuffering, to ſave by loſing, and to live by dying. In a word, it unites to Him who is love itſelf, and doeth all things well.—"LORD I believe, "help Thou mine unbelief!"

Pleaſe to preſent my compliments to your father, and tell him, that I have received the draughts from Mr. Mitchelſon at Edinburgh; that I have paid one, and will pay the other, when it is due, and get the receipt for the money as before. Pleaſe to tell him too, what he knows by experience, that if riches increaſe, his heart ſhould not be ſet upon them; they cannot deliver from diſeaſe or death. Preach to Him the unſearchable riches of CHRIST, and tell

tell him if he poſſeſſes theſe, he has found a ranſom.

Remember Mrs. Cadogan and me kindly to Lady Stirling and him; to Mrs. Stirling and all your family. Seek an alliance with JESUS CHRIST, of whom the whole family in heaven and earth is named. May His GOD and Father give you the ſpirit of wiſdom and revelation, in the knowledge of Him! That you may know Father, Son, and Spirit to be one Jehovah; and to be your one hope and portion in the land of the living.

I am, Dear Sir,

Very ſincerely your's,

W. B. CADOGAN.

TO THOMAS WILLATTS, ESQ.

Chelſea, Oct. 25, 1787.

DEAR SIR,

— — — — — —

I RECOMMEND to you, as the beſt companion in your journey, JESUS CHRIST; and I venture to do it upon His own word of promiſe, "Lo, "I am with you always." We have not only His grace, which is ſufficient for us, and His ſtrength, which is made perfect in our weakneſs,

but His preſence to go with us whereſoever we go. So much is implied in His name Immanuel, which being interpreted is, "GOD with us."

The belief of this truth is the beſt ſecurity I know againſt evil communications, which corrupt good manners. As light diſpels darkneſs, ſo does the preſence of GOD all ſin and iniquity; and our company will be choice, and our converſation edifying, when GOD dwelleth in us and we in GOD. What amazing grace, that we who are ſo far from GOD by nature, ſhould be made nigh to him again, and that by ſuch a way as by the blood of JESUS! This way is open to you, make uſe of it; draw near with a true heart and full aſſurance of faith. And be ſure to keep in the new and living way, which GOD hath conſecrated for you. You will then travel to ſome purpoſe. The pleaſure and health of your ſoul will be promoted by the moſt ſalubrious air, the moſt delightful proſpects, and whatever can refreſh and gratify you in your journey. And though you have to paſs through the valley and ſhadow of death, you need fear no evil, for GOD will be with you, His loving-kindneſs and truth ſhall follow you all the days of your life, and you ſhall dwell in His houſe for ever.

Pray for,

Your's moſt ſincerely,

W. B. CADOGAN.

TO

TO THE SAME.

Reading, Jan. 1, 1788.

DEAR SIR,

I WILL certainly, if I live, and the LORD will (two *if's* which ſhould accompany all our reſolutions, James iv. 15.) call upon you to-morrow morning; with theſe two *if's*, I wiſh you many happy years. In CHRIST there is no *if*; it is all "*yea* and *amen*;" and whatever you do in Him is bleſſed for evermore.

Your's moſt ſincerely,

W. B. CADOGAN.

TO THE REV. MR. KINGSBURY.

Chelſea, Feb. 23, 1789.

DEAR SIR,

MRS. CADOGAN and I are much indebted to you for three, and part of a fourth, very delightful ſheets from Southampton; the laſt part I received on Saturday, juſt after I had ſent Mr. Samuel Taylor's letter to the poſt. It gave us great pleaſure to hear, that both your ſoul and body were refreſhed by your viſit to

Reading; we can truly ſay that we were ſo, and felt much at parting with you ſo ſoon: but we hope for another, and another viſit; as we always expect from our friends, when they expreſs themſelves pleaſed with the poor reception which we can give them under our roof, that they will try us again; and not till after many many trials, to write "*probatum eſt.*"

You ſerve a GOD, my dear Sir, from whom you cannot withhold your teſtimony. Who is a GOD like unto Thee! There is none that can do as thou doeſt, and no creature can be happy but in thine hands, and in unreſerved ſubmiſſion to thy ſovereign will! Upon every creature comfort He inſcribes when He gives it, "to be "taken away at pleaſure;" and teaches us to have all as though we had none. Walking by faith, and not by ſight,—what harmony, what beauty, what grace, can we diſcern in all GOD's diſpenſations! Their uniform tendency, is to work together for our good, to wean us from earth, and to waft us to heaven; to draw out our hearts in praiſe and prayer to the GOD of love, and lead us to the knowledge and enjoyment of His gift.

"If thou kneweſt the gift of GOD, and who "it is that ſaith unto thee give me to drink, "thou wouldeſt have aſked of Him, and He "would have given thee living water." It ſeemed

ſeemed ſtrange to a woman of Samaria, that a man, being a Jew, ſhould aſk drink of a Samaritan; but ſtrange, paſſing ſtrange, that a man, being GOD and LORD, ſhould aſk drink of a ſinner, and take the cup of ſorrow and death from thoſe who had nothing elſe for their portion, in order that they may aſk and receive of Him the bread of life, and the cup of ſalvation. What a well of life is here! What a fountain opened for ſin and uncleanneſs! It is Beerſheba, Bethſaida, and Siloam, where we may waſh and be clean,—drink and be ſatisfied,—and have in us "a well of water ſpringing "up unto everlaſting life."

The patriarch Jacob's funeral ſermon was preached laſt Thurſday evening at Reading, where I took leave, for a ſhort ſeaſon, of a very attentive and affectionate congregation. We followed Iſrael from Beerſheba to Egypt—took notice of his meeting with Joſeph—his introduction to Pharaoh—his teſtimony for GOD when he bleſſed Ephraim and Manaſſeh—his fidelity to his children, in deſcribing to each tribe its real character and certain deſtination; and the ſweet compoſure with which he met his diſſolution—gathering up his feet into the bed, yielding up the ghoſt, and ſo being gathered unto his people.

In death, in judgment, and in eternity, all God's people are gathered together. What a comfort to think that they are ſtill collecting, and to be brought one by one out of every nation, and tongue, and kindred, and people; and that God hath provided better things for us, that they, who have gone before, ſhould not be made perfect without us; hence I ſuppoſe it probable, that the death-bed of every believer is delightful; all may feel, what all are not called to expreſs. Abraham and Iſaac do not leave a dying teſtimony behind them: Jacob does, but they all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth.

You have been lately at a death-bed, no leſs happy or inſtructive than any of theirs; and ought not this daughter of Abraham to have been looſed from her infirmity, though all who knew her, and one, above all the reſt, would fain have detained her longer? But ought ſhe not to have been delivered from the bondage of corruption, into the glorious liberty of the children of God? What can inſpire a wiſh to bring her back again? Not gracious impreſſion; not natural affection; here both are at agreement, and ſay, Let her reſt and be happy; let me

me go unto her, but let not her return to me!

Soon, my dear Sir, and your deſire to be with CHRIST, and your Chriſtian partner ſhall be gratified to the full, "more and better than "you can aſk or think:" in the mean time, it is needful for you to abide in the fleſh; needful for yourſelf, your children, your ſcholars, and your flock. May the LORD of hoſts be with you, and the GOD of Jacob be your refuge, in the diſcharge of every duty, and the improvement of every talent committed to you by Him. May you live and die in the ſervice and faith of the beſt of Maſters, and receive from Him the beſt of eulogies, "well done thou good and "faithful ſervant, enter thou into the joy of "thy LORD."

We had a proſperous journey, by the will of GOD, to this place on Friday laſt, but whether upon the journey itſelf, or ſince, Mrs. C. has caught a ſad cold, which has ſettled in her head, face, and teeth; ſo that for theſe three days and nights, ſhe has been in almoſt inceſſant pain; but ſhe can complain of nothing, with a promiſe that all things ſhall work together for good; and if it be true, that whom the LORD loveth He chaſteneth, the more He chaſteneth, the more we ſhould love Him. "Therefore

" bleſs the LORD O my ſoul, and all that is " within me bleſs His holy name."

Pray for us, and remember us kindly to Miſs Kingſbury, and all that are in your houſe, to all Mr. Taylor's family, and the brethren which are in CHRIST at Southampton.

I am, Dear Sir,

Moſt ſincerely and affectionately your's,

W. B. CADOGAN.

TO MISS LITTLEHALES.

Reading, April 14, 1789.

DEAR MADAM,

I DESIRED Sir Richard Hill to tell you, that though I had not the pen of a ready writer, I ſhould ſoon put it to paper, that I might communicate with you in your affliction. As members of CHRIST we ſuffer and rejoice together, and our lot in this world, though caſt into the lap of time and of chance, is already diſpoſed by our bleſſed LORD and Maſter. " In the " world ye ſhall have tribulation," but a precious promiſe is annexed to this lot, " in Me " ye ſhall have peace." We are therefore to expect nothing but trouble from the world, and nothing

nothing but peace from CHRIST, " whom hav-
" ing not ſeen ye love; in whom though ye
" now ſee Him not, yet believing, ye rejoice
" with joy unſpeakable and full of glory:"
and that, though now for a ſeaſon, if need be,
ye are in heavineſs through manifold tempta-
tions.

Indeed every temptation becomes a ſource of joy, when it is conſidered as a trial of that faith which is much more precious than gold which periſheth, and which, though tried in the fire, will be found unto praiſe, and honour, and glory at the appearing of JESUS CHRIST. What ſo precious, my dear Madam, as the faith of GOD's gift and operation! It is the knowledge, poſſeſſion, and enjoyment of the LORD JESUS CHRIST. We have this treaſure in earthen veſſels, and though it be caſt in the hotteſt furnace, it will come out more pure than it went in. When the three believing Jews were caſt into the burning fiery furnace, the king by whoſe decree they were ſent there, cried out with aſtoniſhment, " Lo I ſee four men
" looſe, walking in the midſt of the fire, and
" the form of the fourth is like the Son of
" GOD." The conſequence was, that not a hair of their head was ſinged, nor had the ſmell of fire paſſed upon them.

" IMMANUEL,

" IMMANUEL, GOD WITH US," is the name which implies every thing. My preſence ſhall go with thee, and I will give thee reſt: and where the preſence of the LORD is, all is love, life and heaven. JESUS wept, and the reaſon was, becauſe " for as much as the children are " partakers of fleſh and blood, He Himſelf " likewiſe took part of the ſame." Weep therefore with Him. " He is touched with " the feeling of your infirmities. He hath bore " thy griefs, and carried thy ſorrows." Thou mayeſt call Him brother, and He will call thee ſiſter. He is a loving and almighty brother; whatſoever is done upon earth, He doeth it Himſelf; and I am ſure you cannot but ſay, " He hath done all things well."

I remain,

Very faithfully and affectionately your's,

W. B. CADOGAN.

TO MRS. EDWARDS.

Reading, May 6, 1789.

DEAR MADAM,

I WAS favoured with your's of the fourth of laſt month, and was ſorry to read of the ſickneſs which had prevailed in your family, but rejoiced

rejoiced at the ſame time to hear you ſinging both of mercy and judgment. Such a ſong ever becometh the houſe of GOD, for the judgment which begins there, is inflicted by love, and directed by wiſdom. We have been alſo viſited with ſickneſs; Mrs. Cadogan having caught cold upon cold, and been confined for three weeks with an inflammatory fever, from which ſhe is now, thank GOD, recovered.

The ſpirit of GOD ſearcheth all things, and therefore when He condeſcends to be our teacher, He leads us to the root and ſource of every complaint, and that is *Sin*. It may appear in different parts, and in different ſhapes, but ſtill at the bottom of all is ſin, and the ſeat of the diſorder is the heart, which "is deceitful "above all things and deſperately wicked." When our views are thus ſimplified and clear, as to the ſource and ſeat of every evil, then we ſhall ſee more and more, that the one and only radical cure of all, is CHRIST JESUS. "He is "the tree of life, whoſe fruit is for the healing "of the nations;" and we ſhould make the ſame uſe of Him by faith, that the Iſraelites were commanded to do of the wood which they were to caſt into the bitter waters. Exod. xv. 23—26. This tree, among other virtues that it poſſeſſes, turns every bitter into ſweet, and GOD is known through this bleſſed medium, by

by the beſt of characters; (ſo ſuitable to the wretched, miſerable, and poor, and blind, and naked) "I am the LORD that healeth thee!"

I was glad to hear what, upon the whole, I think ſo good an account of your ſons; I hope that — — will get out to ſea, and that He will profit by beholding upon that boiſterous element, ſo juſt an emblem of a wicked mind, which is as reſtleſs as the troubled ſea, though not ſo pure, for it's waters caſt up mire and dirt. And I truſt and pray that a loving Father will follow him up, and preſs him ſore, and correct him ſeverely, till he ſeeks and finds reſt in his dear Son. As to your eldeſt ſon, I am quite glad that He is removed from — —, where he could meet with nothing but temptations to idleneſs and vice. His preſent line of life has certainly its temptations, but it is a very creditable line; it is a profeſſion and employment, neither of which he might have had, if he had continued at — —; and entering into it with the advantages he has done, may be conſidered as a preſumptive proof, that it is a line in which the LORD may have a favour unto him, and may GOD, even our own GOD, give him His bleſſing. I hope that your daughters are well; may they all come out from a vain trifling and dying world, and be in deed and in truth the daughters of the Almighty!

Mrs.

Mrs. C. unites with me in love to you and your's, and all friends in Wales. Pray for us; and believe me,

Moſt ſincerely your's,

W. B. CADOGAN

TO THE SAME.

Reading, Oct. 16, 1789.

DEAR MADAM,

I HAVE been much revived by your letter containing ſo good an account of the proſperous ſtate of your own ſoul, as well as of the welfare of your family. I call that ſoul in a proſperous ſtate which is breathing thankfulneſs to GOD for mercies, and receiving them as anſwers to prayer. This breathing is the breath or ſpirit of our GOD, and the more we know of Him, the more we ſhall ſet our ſeal to St. Paul's account of Him, that He is the GOD of all comfort, and who particularly comforteth thoſe that are caſt down. A widow with five children ſeems to have a great charge and much care upon her; but the LORD ſaith, "caſt thy bur-" den and thy care upon Me;" and particularly Jer. xlix. 11. "leave thy fatherleſs children, I will

" I will preſerve them alive; and let thy " widows truſt in me."

With ſuch commandments and promiſes as theſe, it is your duty and privilege to be careful for nothing, but in all things, by prayer and ſupplication with thankſgiving, to let your requeſts be made known unto GOD. You have learnt this leſſon and put it in practice: when appearances were unpromiſing, you have been enabled to go to a throne of grace, and you have proofs that the LORD who ſitteth upon that throne, " both heareth and anſwereth prayer." The outward reformation of your ſon is a great bleſſing, and who knows but it may proceed from an inward work of grace upon his ſoul; however, let GOD do what He will with His own. He ſpeaks to you both in His word and by His Providence. Pray on; pray always; pray for your children, and all your concerns; make every thing a matter of prayer, and it becomes a bleſſing. I am glad to hear that Jane has recovered the uſe of her limbs, and I hope and pray that GOD will reſtore to her health and ſtrength alſo. More eſpecially that He will ſay to her, with the demonſtration of His ſpirit and power, " in the name of JESUS " CHRIST of Nazareth, riſe up and walk." This is worth all; we ſhall then ſee her in the temple of which the LORD GOD Almighty and the

the Lamb are the light, walking and leaping, and praiſing GOD for ever. There ſhall be no complaint of ſickneſs, "and ſorrow and ſighing "ſhall flee away."

How light do our afflictions, which are but for a moment, appear, when compared with ſuch glory as this! Indeed they are not worthy to be compared with it. Walk then by faith, dear Madam, and not by ſight; "look not to the "things that are ſeen, but to the things that "are not ſeen;" and while your cares leſſen, your proſpects will brighten every day. The author and finiſher of that faith is the almighty JESUS, "by whom and for whom all things "were made, and by whom all things conſiſt." He hath all power in heaven and in earth to forgive ſin, and to make all things work together for good to them who come to Him for repentance and remiſſion.

To Him I commit and commend both you and your's; may He bleſs you and keep you, and lift up the light of His countenance upon you, and give you peace!

We returned home this day fortnight, after our ſummer's excurſion into Warwickſhire, Shropſhire, Suffolk, &c. &c. Mrs. Cadogan is much the better for it, and I truſt that I am not the worſe, and that ſome may be the better for the name of JESUS, the glad tidings of which,

which, I have been called to publiſh where it was little known. Remember us kindly to all that are in your houſe, to Mrs. Harris and family, and all friends who are ſo good as to enquire after us; pray for us, and for me your very faithful

Friend and Servant,

W. B. CADOGAN.

TO THE SAME.

Reading, Nov. 7, 1792.

DEAR MADAM,

I THANK you for your kind letter, and for your equally kind intention of writing to Mrs. Cadogan at Briſtol; ſhe would have been glad to have heard from you, but could not poſſibly have gone to ſee you, not only on account of the roads and the weather, but as ſhe went to Briſtol merely for her health, ſhe was obliged to remain there the whole ſix weeks that ſhe was abſent, in order to give the waters a fair trial. I went back to her again after my return out of Suffolk, and we came home the beginning of laſt month. She was upon the whole better for her expedition, and we are now, thank GOD, both very well.

We hope that you will contrive to call upon us at Reading in your way, and that we ſhall ſee you at Chelſea, if we live to go there, early in the ſpring. You cannot but love a place where the LORD firſt met you, and viſited you with grace and redemption; and where, I truſt, though appearances are not ſo great as at Reading, that He has met many more. I was there laſt Lord's-day week, and ſtayed over Tueſday, and was much pleaſed with what I ſaw and heard there. It is a great bleſſing, as you obſerve, to have a Goſpel miniſtry, and a ſtill greater to have faith to receive that Goſpel: "bleſſed art thou, Simon Barjona, for fleſh and "blood hath not revealed this unto thee," &c. &c. You have reaſon to rejoice in both theſe bleſſings; may you rejoice in them more and more! And may GOD's mercies, and your thankfulneſs, go hand in hand!

I have got the Olney hymns, and have read the forty fifth, of the ſecond book, which I admire. We have no greater proof of the wiſdom and goodneſs of GOD, than the inſtitution of the ſabbath, which is coeval with the creation itſelf; and which, notwithſtanding the entrance of ſin into the world, has been continued in love to GOD's church upon earth, as a ſtanding ſign of the reſt or ſabbath, which remains for the church in heaven. As ſuch it

has always been looked upon by every believer, and therefore may well be called a delight; the holy of the LORD and honourable. But how little do we know of it, till we know that the Son of Man is the LORD of it? When His word is precious to our ſouls, then a day ſet apart for the preaching of it, and for the honour that is due to His name, is precious too.

Mrs. Cadogan joins with me in all chriſtian regards to you and your's; and

I am, Dear Madam,

Your very faithful and

Obedient Friend and Servant,

W. B. CADOGAN.

TO ALEXANDER MURRAY, ESQ.

Reading, Dec. 17, 1789.

MY DEAR SIR,

THE poſt of this day conveyed to me your melancholy and pleaſing letter; melancholy, as it brought the account of a loſs, which muſt and ought to be moſt ſeverely felt; but pleaſing, as it repreſents the ſtate of your own ſoul, to be ſuch, as muſt infallibly turn every loſs into gain. Faith working by love, is the true philoſopher's

loſopher's ſtone, which turns every thing into gold: as the gift and operation of GOD, it is itſelf pure ſterling gold, the value and virtue of which are known, when it is tried in the fire.

It is then found to be much more precious than gold that periſheth, and it will be brought out to the praiſe, and honour, and glory of Him that gave it, at the appearing of its Author and Finiſher JESUS CHRIST.

This world is a world of trial to all: one LORD preſides in it, who knoweth how to reſerve the unjuſt to the day of judgment to be puniſhed, and deliver the godly out of temptations, to be glorified for evermore. How different are theſe characters, purſuits, and ends! How happy, my dear Sir, are you, whom GOD hath taught the truth, which is after godlineſs! The truth, as it is in JESUS, which makes us free from ſin and death, this is the great antedote to the poiſon of him, who was a liar and a murderer from the beginning; as a lie ſeparated us from GOD, ſo its oppoſite, the truth, brings us to Him. The faithful ſaying and worthy of all acceptation is, that "JESUS CHRIST "came into the world to ſave ſinners," and they who can truſt GOD for this, may truſt Him for all things: they may truſt Him for love unchangeable and everlaſting, and that love is the ſecret ſpring of all His diſpenſations towards them. Nay, it

is not always the ſecret ſpring, for His preſence with them in trouble, often lays it open to their view. "When thou paſſeſt through the waters "I will be with thee, and when thou goeſt "through the fire thou ſhalt not be burnt, nei-"ther ſhall the flame kindle upon thee." When the three captive Jews were caſt bound into the burning fiery furnace, what a ſight preſented itſelf to the tyrant, who had put them there! "Lo I ſee four men walking looſe "in the midſt of the fire, and the form of the "fourth is like the Son of GOD." The conſequence was, that when they came out, not a hair of their head was ſinged, nor had the ſmell of fire paſſed upon them.

The ſame Son of GOD has promiſed to you and me, "Lo, I am with you always, even "unto the end of the world." He hath no where ſaid in the world ye ſhall not have tribulation; but He hath ſaid directly the contrary; and His name is "IMMANUEL, GOD "WITH US" in all. He hath engaged as a refiner's fire, to purge away all our droſs, and to take away all our tin, and to give us His own righteouſneſs, ſalvation, nature, &c. upon which the ſmell of fire cannot paſs, nor any changes, or charges, or loſſes, or croſſes, make the leaſt alteration. Nay in all theſe things we are more than conquerors through Him

Him that loved us, and "I am perſuaded that "neither height, nor depth, nor life, nor death, "nor any other creature, ſhall be able to ſepa- "rate us from the love of GOD, which is in "CHRIST JESUS our LORD." Rom. viii.

Here are the wells of ſalvation, and with ſuch ſources open to us, with faith to have conſtant recourſe to them, we need not doubt but that where our afflictions abound, our conſolations ſhall abound alſo, and that infinitely and infinitely more.

Mrs. Cadogan weeps with you, and joins with me, not in idle compliments to yourſelf, Lady Bamff, and Miſs Oglevies, but in commending you to the GOD of all grace and conſolation, and praying that He who comforteth thoſe that are caſt down, may be your ſupport, and refuge, and everlaſting all.

I am, my Dear Sir,

Moſt ſincerely your's,

W. B. CADOGAN.

TO THE SAME.

Reading, Dec. 29, 1789.

DEAR SIR,

I AM the ſcribe of Mrs. Cadogan, ſhe had got a frank meaning to write herſelf, but finding herſelf unwell has employed me. We are anxious to know how you are, and how your ſoul proſpereth. If it be true that "whom "the LORD loveth He chaſteneth," and "ſcourgeth every ſon, whom He receiveth;" it is reaſonable to ſuppoſe, that every freſh correction, will be followed with ſome freſh taſte of His love. To be drawn by the Father unto the Son, and through the Son to know who the Father is, are to be reckoned among thoſe kind diſpenſations, which mark the people who are truly bleſſed. "Bleſſed art thou, Simon Bar-"jona, for fleſh and blood hath not revealed "this unto thee, but my Father who is in "heaven;" when we can ſay to JESUS by the ſpirits teaching, "Thou art the CHRIST, the "Son of the living GOD;" we are upon a ſure foundation, a tried ſtone, and precious corner ſtone, and whoſoever believeth in Him, never ſhall be confounded. Our circumſtances and condition may change; our earthly comforts may fail us; and even our ſouls may experience the

the viciſſitudes of belief and unbelief, of joy and ſorrow; but "JESUS CHRIST is the ſame "yeſterday, to day, and for ever;" where He is, GOD is; yea, all the fulneſs of the God-head; and this GOD is love.

Here is our hope and ſtrong hold. To be perſuaded that GOD is love, and that nothing can ſeparate us from His love, which is in CHRIST JESUS our LORD, is the true ſalt which never loſes its ſavour. It ſeaſons every event, and preſerves us under all; and by this love of GOD ſhed abroad in our hearts by the Holy Ghoſt, we are enabled to caſt all our care upon Him, to commit ourſelves and all our concerns into His hands, and to ſay under the ſevereſt trials, "it is the LORD who hath loved me "with an everlaſting love, who hath drawn "me with loving kindneſs, who hath given to "me His Son, and with Him all things; ſurely it is not hard to ſay of ſuch a Lord as this, "let Him do what ſeemeth Him good."

The afflictions which are accompliſhed in all GOD's children which are in the world, ought to be highly valued indeed, when conſidered as ſo many calls for the exerciſe of the Father's love, and the children's faith; and faith working by love, is the very temper and conſtitution of a Chriſtian. May it be your's and mine; and may our GOD give us faith and try

it too, that it may be found to praiſe, and honour, and glory, at the appearing of JESUS CHRIST!

After this ſcrawl it is high time for me to have done, and to reſign the pen into Mrs. Cadogan's hand, that ſhe may ſay ſomething for herſelf, and convince you that ſhe can write, though it is but little. — — — — —

My dear Friend, as I found myſelf able to write but little, I thought you would not be diſpleaſed to have part wrote by Mr. C. as we both feel much for you. You have been ſeldom out of my thoughts, ſince we received your laſt letter, and my earneſt prayer is, that the LORD may comfort you, and the dear friends that are with you, and ſanctify this heavy affliction, and cauſe you to ſing of mercy in the midſt of judgment: we ſhall be anxious to hear from you, and to know how dear little Joſeph is; may His heavenly Father and your's, make him a bleſſing to you!

Mr. Cadogan joins me in wiſhing you, Lady Bamff, and the Miſs Oglevies, every ſpiritual bleſſing in the LORD.

I am, my Dear Sir,

Moſt affectionately and ſincerely

Your Friend,

JANE CADOGAN.

TO

TO MRS. HERVEY.

Loweſtoft, Aug. 29, 1791.

DEAR MRS. HERVEY,

MRS. CADOGAN ought to have thanked you for your letter, but ſhe has deferred it from day to day, and at length thrown it upon me; ſo that whatever trouble I give you, you muſt place it to her account.

Here we are ſtill, but I can anſwer for one who longs to be at home again, and which I hope to be, about the twenty-ſixth or twenty-ſeventh of September, though we have no reaſon to complain of this place, nor indeed ought we to complain of any, becauſe "the eyes of the "LORD are in every place beholding the evil and "the good," and ſhewing himſelf ſtrong in the behalf of them that put their truſt in Him. The faith of GOD's operation puts omnipotence in action, and therefore if we have it, nothing ſhall be impoſſible unto us, that is good for us. The heaven of heavens, the holy of holies, the preſence of GOD are all acceſſible; and nothing can prevent our riſing and living with a riſen and living Redeemer.

I have endeavoured to recommend His name to the people at Loweſtoft, and faith in it as the unſpeakable gift of GOD, by which the virtues of

of it are to be known. May you and I know by happy experience, that His name, through faith in it, can give us perfect ſoundneſs of ſpirit, ſoul and body, and that He who bears it, not only can bring us to GOD, but give us health to love and enjoy Him, as the ſtrength of our heart and our portion for ever.

We are much obliged to Mr. H — for packing up the pears for Lady Catherine, as indeed we are for many other things. I hope to repay him largely in ſpirituals, though I cannot in temporals; to be employed as His ſervant for CHRIST JESUS's ſake, and to be an inſtrument in the hands of our common LORD of imparting the choiceſt of His bleſſings to his ſoul. Pray tell him ſo with my ſincere regards.

I meant to have wrote to Mrs. Tudor on the day when I ſaw her Son; my heart leaped for joy upon her account. She ſhould learn to glory in her ſorrow, which has been ſo often turned into joy. We were glad to hear ſo good accounts of all you mention in your letter; as the Howards, my old friend William, (who would not have left me, if he had loved me as well as I do him) Mrs. Willats and her Son; Mrs. and Miſs Young, and thoſe faithful followers of the LORD, Mr. and Mrs. Baylis. I could mention as many, and twice as many more, in and about Reading, whom I love in the

the LORD. Pray remember us to them all; to your nephew and niece in particular, and tell them that when the ſpirit of grace and ſupplication brings them glad tidings from Him whom they have pierced, and enables them to look to Him, who is now exalted upon a throne of grace to hear and anſwer them, that then I would have them remember

Their and your Servant in CHRIST,

W. B. CADOGAN.

TO WILLIAM MARSH, ESQ.

Reading, June 21, 1794.

DEAR SIR,

I AM much obliged to you for your letter, and am made particularly happy by it, as I learn from it what I ſhall always rejoice to hear, that you "proſper and are in health, even as "your ſoul proſpereth." And as you are pleaſed to ſtile yourſelf my ſon in the faith, you muſt allow me to repeat what St. John ſaid to his beloved Gaius, "I have no greater joy "than to hear that my children walk in the "truth."

The

The civility which you have received from Mrs. Cadogan and myſelf, had it been much more than it is, could have been only that to which you have the juſteſt claim. We ſhould eſteem it an honour when perſons of ſuch high birth as yourſelf will come under our roof, and ſhould look upon it as a ſign of the love of GOD, ſhed abroad in our heart by the Holy Ghoſt, when we delight to receive them; "for "whoſoever believeth that JESUS is the CHRIST "is born of GOD; and every one that loveth "Him that begat, loveth Him alſo that is be-"gotten of Him." My regard for you and many more in this place, as well as "a multi-"tude which no man can number, of every "nation, and tongue, and kindred, and people," is founded upon a love which is unchangeable and everlaſting. "I have loved thee with an "everlaſting love, therefore with loving kindneſs "have I drawn thee;" and the prayer of St. Paul, Epheſ. iii. 14, &c. is my prayer for you, and for your mother, and for the whole church and family of the living GOD.

What an honour and happineſs, my dear Sir, to belong to a family which is illuſtrious, becauſe it is divine! An honour, which we ſhould be every thing but proud to ſhare with the pooreſt of the flock, who have the Goſpel preached to them. And "who is like unto the

"LORD

" LORD our GOD, who exalteth Himſelf to " dwell on high, and who humbleth Himſelf " to behold the things that are in heaven and in " earth! He raiſeth up the poor out of the " duſt, and lifteth the needy out of the dung- " hill, that He may ſet him with princes, " with the princes of His people."

As Briſtol has agreed ſo well with you, I hope that you will ſtay there long enough to give it a fair and proper trial. You have the means of grace there, as well as here, and the throne of grace every where; you have a Father in heaven, His own Son to introduce you to Him, and His own ſpirit to comfort you, by taking of His things and ſhewing them unto you. " Becauſe ye are ſons, GOD hath ſent forth the " ſpirit of His Son into your hearts, crying Abba " Father:" ſo that you know where to go for preſent help and needful grace, for the ſanctifying improvement of all chaſtening, and for the aſſurance that your bodily afflictions, which are light, and but for a moment, ſhall work for you a far more exceeding and eternal weight of glory.

This, and more than this, is annexed to the faith of GOD's operation: living by faith, we learn to profit in all ſituations, and live happily in all circumſtances; while we " look not to " the things that are ſeen, but to the things " that

" that are not ſeen; for the things which are " ſeen are temporal," and of courſe not worth looking at; " but the things which are not ſeen " are eternal," and of courſe worthy of all purſuit, and of all expectation. Preſent our kind regards to Lady Marſh, and pray for

your ſincere Friend and

Servant in CHRIST,

W. B. CADOGAN.

I delivered your meſſage to Mr. and Mrs. Shepherd, who deſire, with Mrs. Cadogan and many others, their kind remembrances to Lady Marſh and you.

Pray remember us kindly to Mr. and Mrs. Biddulph, and to Mrs. Paul, when you ſee them, and write to me again.

TO THE SAME.

Reading, May 28, 1795.

DEAR SIR,

I HAVE to thank you for a cheeſe from Bath, and a letter from Briſtol; both equally valuable as proofs of your kind remembrance, but the one

one far preferable in itſelf to the other, as the food of the ſoul is to that of the body; and as your letter convinces me that your faith in CHRIST is ſtedfaſt, it ought to contribute to the life of my ſoul, for "now we live, if ye ſtand "faſt in the LORD."

I am glad to have had ſuch good accounts of your health both from yourſelf, and from Mr. French, upon his return; I pray GOD to give you health of body, and grace to uſe it to His glory. Above all, it gives me pleaſure to hear, that your ſoul proſpers, which it is ſure to do by the faith of JESUS, with whom is the fountain of life, and in whoſe light we ſhall ſee light eternal.

I rejoice to hear that Mr. Biddulph has ſucceeded to the lectureſhip of St. Stephen's, and that he is not aſhamed of the Goſpel of CHRIST, by which alone he can be uſeful in that place, or in any other. Eſteem it a mercy, my dear Sir, that you know that Goſpel to be the power of GOD unto ſalvation, and pray for more faith, that it may bring forth more fruit in you, to your preſent peace and comfort, as well as to your eternal joy.

We were ſupprized this day ſe'nnight by the ſudden death of Mrs. Daviſon; though we ought not to be ſurprized at death, in a world where nothing elſe is certain. She was a true believer,

believer, and though ſhe had her trials and drawbacks upon earth, ſhe will be miſſed by all that knew her, and eſpecially by the poor; but ſhe is gone where the wicked ceaſe from troubling, the poor from begging, and where the weary are at reſt for ever.

Mrs. Cadogan is much obliged to you for your kind enquiries; ſhe is, thank GOD, tolerably well, and is gone to ſpend this day with the Miſs Daviſons, as they are in particular diſtreſs on account of the removal of their mother's corpſe, in order to it's interment in the county of Durham.

All other friends here, I believe, are well; you know I ſuppoſe more of your own family than I do, and are no doubt praying for them, that they may be adopted into GOD's family, and be ſons and daughters of the Almighty.

I trouble you with our kind remembrances to Mrs. Paul, Mr. Biddulph, Mr. Elard, or any of our friends whom you may ſee at Briſtol. Pray for us, and believe me,

Dear Sir,

Very faithfully and affectionately your's,

W. B. CADOGAN.

TO THE SAME.

Reading, June 9, 1795.

DEAR SIR,

I THANK you for your laſt letter, and I thank GOD in your behalf for the good accounts which you give of your ſpirit, ſoul, and body. May your whole man be preſerved blameleſs until the day of the LORD JESUS, and live for ever in a glorified ſtate, to praiſe Him for a complete and eternal redemption.

I would adviſe you to ſtay where you are till the firſt Sunday in July; not only for your health's ſake, but becauſe our church is to be ſhut up from Monday next until that day, in order to be white-waſhed and painted, &c. While the workmen are decorating it's outſide, we ſhould be praying to our GOD to fill it, when it is opened, with His preſence and glory. Then it will be a church indeed!

I called upon your mother on Friday evening, and found her well; and, what is beſt of all, reſiſting ſatan, ſtedfaſt in the faith, and with full purpoſe of heart cleaving unto the LORD. Of your ſiſter too, I muſt ſay the beſt things; her friend and admirer has been a conſtant attendant with her at the ordinances, and profeſſes to love the truth as it is in JESUS; I pray GOD

that He may love it as much as he loves her! Nay, he ſhould love it infinitely more, and then no doubt there will be a happy union. Uſe your intereſt for them at the throne of grace.

Mrs. Cadogan and I are much obliged to Mrs. Paul and Mr. Elard, for their kind remembrances of us. I hope that the latter is better for his Briſtol journey, and that you will be able in your next, which I ſhall expect ſoon, to give me a good account of Mr. Richards. Of the ſafety of his ſoul I have no doubt, but the health of his body, when he went from hence, ſeemed much impaired. We are unwilling to part with thoſe, to whom we look as uſeful and honourable members of the church on earth; but the LORD gives them to us here, and takes them away, and we ought to rejoice in their removal from an earthly to an heavenly temple; there to be made pillars, to go out no more.

You are very kind in your wiſhes towards Mrs. Cadogan and me; her health I think is better of late than it has been; and her GOD has never yet failed in giving her grace to enjoy health, and endure ſickneſs to His honour. His love is everlaſting and unchangeable; and whatever He ſends to His believing people, He ſends with the ſame philanthropy that induced Him to ſend His Son into the world, to be the propitiation

pitiation for our ſins. Pray for us and for yourſelf, that we may taſte and ſee how gracious the LORD is, and believe me,

Dear Sir,

Moſt faithfully and affectionately your's,

W. B. CADOGAN.

TO THE REV. JOHN NEUCATRE.

Reading, Feb. 6, 1795.

MY DEAR SIR,

— — — — WE are much concerned to hear ſuch an account of Mrs. Meech: we heard from Mr. Meech about a week or ten days ago, but not of ſo alarming a ſtate as that you mention.

I think you ſhould go over to Poundsford, and ſpeak a word in ſeaſon to Mr. Meech and his friends. "JESUS loved Martha, and her "ſiſter, and Lazarus;" you and I ſhould imitate Him: pray go and tell them how much I love them in the LORD; how I pray that if their afflictions abound, their conſolations by CHRIST may abound alſo; that the Spirit, who is the comforter of GOD's church, may be their comforter; that he may take of the things of

JESUS, and help them with theſe to improve this viſitation. Pray exhort them to receive it with faith, and aſſure them that when ſo received, it muſt be a viſit from a gracious GOD and Father, which will deſcend with ſhowers of bleſſings into their ſouls.

May the LORD bleſs you and your's. Accept our kind remembrances; and remember us to Mr. Jaratt, the Gardeners, and all that love the LORD JESUS at Wellington.

Your's moſt affectionately,

W. B. CADOGAN.

TO JOHN MEECH, ESQ.

Reading, Feb. 9, 1795.

MY DEAR SIR,

I NEED not tell you how ſincerely Mrs. Cadogan and I ſympathize with you. Your loſs is great, and ſo is ours: but "the LORD gave, "and the LORD hath taken away;" and though it be hard for fleſh and blood, it is eaſy for faith to ſay, "it is the LORD, and bleſſed be His "name." It is the LORD, my dear Sir, who hath done this, not againſt you, but for you; in loving kindneſs and in tender mercy, not for His

His pleaſure but for your profit, that you may be partaker of His holineſs. I pray, therefore, that His ſpirit may be your comforter; that He may take of the things of JESUS, and ſhew them unto you; and help you with them to improve this viſitation to His glory and to your good. Writing to a Chriſtian friend, I can preach to you not only patience and reſignation, but peace and joy: not a forced ſubmiſſion to what you cannot, but a free ſubjection to what you would not avoid. For who is there that knows what is the will of GOD in CHRIST JESUS concerning Him, and does not wiſh to be perfect and complete in it all? Is it His will concerning us, that ſeeing His Son, and believing on Him, we ſhould not periſh, but have everlaſting life? this is love from everlaſting to everlaſting. Is it the ſevereſt trial of our faith? it is part of the ſame will. Is it a death-blow to our earthly comforts? it is part of the ſame will, with a view to the ſanctification of our perſons, as of veſſels of mercy made to honour. Is it any thing that forbids us to lay up treaſures upon earth? it is that which commands us to lay up treaſures in heaven, and to have our hearts ſurely fixed, where true joys are to be found.

I know that it is eaſier to preach than to practice, but I know of one who is almighty to ſave,

ſave, ſupport, and keep you. May this eternal God be your refuge, and put underneath you His everlaſting arms! May He guide you with His counſel, and afterwards receive you with glory! May He teach you to ſay, "whom have I in heaven but thee, and "there is none upon earth that I deſire beſide "thee!" Then fleſh and heart may fail, but God is the rock of our heart, and our portion for ever.

Pray ſay every thing kind from Mrs. Cadogan and me, to Mr. and Miſs Wellmans, and accept yourſelf the beſt wiſhes and prayers, of,

Dear Sir,

Your very affectionate

Friend and Servant,

W. B. CADOGAN.

FINIS.

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